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A FIRST HEBREW READER

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A
FIRST HEBREW READER

BY
DUNCAN CAMERON, B.D.
ST. PAUL'S, LEITH
HASTIE LECTURER, GLASGOW UNIVERSITY



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P R E F A C E.

THIS book is designed for students who wish to learn in a short time enough Hebrew to enable them to read one of the simple books of the Hebrew Bible. The writer makes no attempt to give an accurate knowledge of the details of Hebrew Grammar. He has in view those who will have no tutor, and seeks to make them familiar from the beginning with reading Hebrew as it is in a book of the Bible. The illustrations are all taken from the Book of Jonah. Four or five months of regular study will enable the reader to master this First Hebrew Reader. He will then be able to read fluently the Book of Jonah, and can proceed to the more systematic study of the language by using Professor A. B. Davidson's well-known *Hebrew Grammar*.

The writer desires to offer his thanks to Dr. James Kennedy of the New College, Edinburgh, who read the proofs and made several helpful suggestions.

A FIRST HEBREW READER

LESSON I.

The Alphabet.—The letters of the Hebrew Alphabet should be learned carefully. This first step needs thoroughness and patience. The letters are given below, and should be written and re-written, until the student is familiar with them.

Name.	Sign.	Sound.	Corresponding English Letter.
Aleph	א	—	'
Beth	ב	b in "bind"	b
Gimel	ג	g in "get"	g
Daleth	ד	d in "date"	d
He	ה	h in "hair"	h
Waw	ו	w in "way"	v
Zayin	ז	z in "zeal"	z
Cheth	ח	ch in "loch"	ch
Teth	ט	t in "tea"	ţ
Yod	י	y in "you"	y
Kaph	כ	k in "keep"	k
Lamed	ל	l in "lame"	l
Mem	מ	m in "moon"	m
Nun	נ	n in "noon"	n
Samech	ס	s in "sun"	ş
Ayin	ע	—	'
Pe	פ	p in "pain"	p
Tsadi	צ	—	ts
Koph	ק	k in "keep"	q
Resh	ר	r in "run"	r
Sin	ש	s in "sun"	s
Shin	שׁ	sh in "shun"	sh
Tau	ת	t in "tea"	t

Remarks.—(1) In the English Alphabet we have not merely consonants like B, C, D, but also vowels like A, E, and O. It is not so in Hebrew. The alphabet consists entirely of consonants.

(2) Hebrew words are written from right to left, not as in English from left to right. Therefore, if we wish to write down the Hebrew letters for a word in which the consonants are in the order b r ch in English letters, we write in Hebrew ב ר ח, the first letter being at the right hand of the word.

(3) Aleph is a letter that is not sounded. In transliterating (that is, in writing out the Hebrew letters in the corresponding letters of the English Alphabet) it is usual to represent Aleph by '.

(4) Ayin is not sounded. It is represented in transliteration by '.

(5) We have not a letter that can be compared to Cheth. The final ch in "loch" represents the sound fairly well. We do not find that sound at the beginning of a word in English, but it is frequently so placed in Hebrew.

(6) Tsadi has no corresponding letter in English. If we take the word "sail" and put the letter t before it, as "tsail," we get the sound of Tsadi.

(7) There is no difference in sound between Teth and Tau, Kaph and Koph, Samech and Sin.

(8) Shin and Sin are almost alike in form. The only difference is that in Shin the point is on the right of the three upright lines, while in Sin it is on the left.

(9) Note the point in the centre of b, g, d, k, p, t. This point is called *Dagesh*.

EXERCISE I.

Give the names of the letters in the following Hebrew words:

ויהי, יהוה, יונה, לאמר, באה, כל, זה, פני, גורל, רוח,
 יבשה, הקל, חס, נא, עלה, שמחה, קול, דבר, מעל,
 לקח, היה, אובח, סער, עמלת:

Note.—Read from right to left, beginning with Waw, Yod, He, Yod.

LESSON II.

Final Letters.—Five of the letters have two forms, one being used when the letter is at the end of a word. Note that

Kaph at the end of a word is	ך	; elsewhere	כ
Mem	ם	”	מ
Nun	ן	”	נ
Pe	פ	”	פ
Tsadi	צ	”	צ

Dagesh.—Attention has been called to the point in the body of six letters: ב, ג, ד, כ, פ, ת. The word “Begadkepat” helps one to remember these six letters. Sometimes they are written without the dagesh, and then there is a change in the pronunciation.

Beth with the Dagesh is pronounced like b in “bind,” but without the dagesh it is pronounced like v in “vine.” In transliteration we represent Beth without dagesh by bh.

Daleth with Dagesh is d in “date,” but without dagesh it represents a sound that has scarcely an English equivalent. We represent it in transliteration by dh. We note that there is a difference between the sound of “th” in the words “this” and “that.” The “th” in “that” may be taken to represent the sound of dh.

Gimel and Kaph without the dagesh have the same sound, resembling “ch” in “loch.” In transliteration, ג is represented by “gh” and כ by “kh.” We have already seen that ג is pronounced like “g” in “get,” and כ like “k” in “keep.”

Pe פ is “p” in “pain,” but פ is pronounced like “ph” in the word “philosopher”—the sound of our letter “f.”

Tau ת is like “t” in “tea,” but ת is “th” in “thing.”

Remarks.—(1) Note the resemblance between some of the letters of the Hebrew Alphabet. Beth is not unlike Kaph, but note that Beth is not rounded like Kaph. Gimel and Nun resemble each other.

(2) Daleth and Resh are sometimes confused; but note that Resh is rounded while Daleth is not. Note that there is a short upright line at the left of He, while both the upright lines in Cheth are of the same size. Note the open space between the left upright stroke in He and the top horizontal line. There is no such space in Cheth.

(3) Observe the difference between Waw, Zayin, and Yod. Waw comes down to the line, but Yod does not. The short line at the top of Zayin goes beyond the upright to the right, but in Waw we have only a very short line to the left of the upright line. The upright line is also slightly curved in Zayin.

EXERCISE II.

Transliterate the words in these two verses of the Book of Jonah (chap. iv. vers. 10, 11).

וַיֹּאמֶר יְהוָה אֵתָּה חֶסֶת עַל הַקִּיקוֹן אֲשֶׁר לֹא עִמְלַת בּוֹ
 וְלֹא גִדְּלָתוֹ שֶׁבֶן לַיְלָה הִיָּה וּבֶן לַיְלָה אֲבָד׃ וְאֲנִי לֹא
 אֲחֹס עַל נִינּוּהַ הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשׁ בָּהּ הַרְבֵּה
 מִשָּׂתִים עֲשָׂרָה רְבוּ אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינִי לְשִׁמְאֹלִי
 וּבַהֲמָה רַבָּה׃

Remarks.—(1) "Transliterate" means "give the corresponding English letters."

(2) Remember that Hebrew is read from right to left. The letters of the first word in the passage given are: w y ' m r.

(3) Note the "Begadkepat" letters. Remember that ת is "t," but ח "th."

(4) Note that the end of a verse is marked by :

(5) Represent א by ' and ע by '.

EXERCISE III.

Write out the Hebrew letters for :

wythp11 ywnh 'l yhw h'lyw mm'y hdghh:
 wy'mr qr'thy mtsrh ly 'l yhw h wy'nny
 mbtn sh'wl shw'ty shm't qwly:

Remarks.—(1) Note remarks at end of Exercise II.

(2) These are two verses from the Book of Jonah.

(3) Hebrew is written from right to left. The first word wythp11 is written וַיִּתְּפַל.

(4) Note that "t" is ט and "t" is ת; and that "s" is ס and "s" is שׁ.

LESSON III.

The Vowels.—We have seen that the letters in the Hebrew Alphabet are all consonants. The vowel sounds are expressed in modern Hebrew books by various points, written usually below the consonants.



In this lesson we shall consider the manner in which what we may call the long vowel sounds are represented in Hebrew writing. We have these five long vowel sounds familiar to ourselves :

- | | | | | |
|-----|--------------|--------|-------------|--------------|
| (1) | the sound of | “ a ” | in the word | “ father ” ; |
| (2) | ” | “ ai ” | ” | “ pain ” ; |
| (3) | ” | “ ee ” | ” | “ seem ” ; |
| (4) | ” | “ o ” | ” | “ sore ” ; |
| (5) | ” | “ oo ” | ” | “ poor.” |

In transliteration and in teaching pronunciation these vowel sounds will be expressed in this book as follow :

- | | | | |
|---|-------------------------|--------|-----------------|
| ā | stands for the sound of | “ a ” | in “ father ” ; |
| ē | ” | “ ai ” | in “ pain ” ; |
| ī | ” | “ ee ” | in “ seem ” ; |
| ō | ” | “ o ” | in “ sore ” ; |
| ū | ” | “ oo ” | in “ poor.” |

We have these five long vowel sounds in Hebrew, and we note now how they are expressed.

- (1) *Kāmetz.*—The vowel sound ā is represented in Hebrew by  written under the consonant that precedes it. Thus the syllable bā- would be written בָּ. This vowel sign is called “Kāmetz.”
- (2) *Tsēre.*—The sound ē is represented by the sign  written under the consonant preceding it. Thus

“bēn,” the Hebrew word for “a son,” is written בֵּן. This vowel sign is called “Tsēre.”

- (3) *Chīreq.*—The sound ī is represented by the sign יֵ under the consonant. Usually this vowel sound is represented with the aid of the consonant “Yod.” “Yod” then loses its value as a consonant. We have something corresponding to this in English. In the word “boy,” “y” has lost its value and its sound as a consonant. The sound “li,” the Hebrew word for “to me,” is written לִי. Note the dot under the consonant and the ם following. This vowel sign is called “Chīreq.”
- (4) *Chōlem.*—The sound ō is represented also in two ways, with or without the aid of a consonant—the consonant in this case being “Waw.” The sound of our word “coal” is represented in Hebrew by לֵב or לִב. In transliterating these letters we write “qōl.” Note that without the aid of “Waw,” “Chōlem” is a dot *above* the consonant. When “Waw” is used, the dot is placed above the “Waw.”
- (5) *Shūreq.*—The sound ū is represented in two ways, with or without the aid of “Waw.” The syllable which we may represent by the letters “kūm” is written in Hebrew מִן or מין. This is a Hebrew word meaning “Arise.” This vowel sign is called “Shūreq,” and we see that it is represented either by the sign יֹ under the consonant, or by ם “Waw” with a dagesh. Note that ם is ō, but that ם is ū.

Before we proceed to an exercise on this Lesson, note the distinction between *transliteration* and *pronunciation*. The transliteration of שׁשׁ is 'īsh, but we represent its pronunciation simply as īsh.

The transliteration of נִקִּי is nāqī'; its pronunciation is nā-kī.

Here are some examples on the lines of the exercise to follow.

Question : Transliterate the following Hebrew words :

קוֹלִי, אוֹסִיף, סוּף, חֲבוּשׁ, הָרִים, שְׁנִית

Answer : q ō l ī, ' ō ṣ ī ph, ṣ ū ph, ch ā bh ū sh, h ā r ī m, sh ē n ī th.

Remarks.—(1) Express י by ō, and ך by ū (not by wō and wū).

(2) Read the Hebrew from right to left, beginning with the word on the right side, but write the English letters from left to right.

(3) The pronunciation of these Hebrew words may be represented thus : kō-lī, ō-sīf, sūf, chā-vūsh ("ch" in "loch"), hā-rīm, shē-nīth.

(4) Remember that "ch" always represents the sound of ch in "loch," never ch in "church."

VOCABULARY I.

Hebrew Word.	Pronunciation.	Meaning.
אֲנֹכִי	ā-nō-chī	I
אִישׁ	īsh	a man
בֵּן	bēn	a son
דָּג (m.)	dāch	a fish
דָּם (m.)	dām	blood
הוּא	hū	he
הָרִים	hā-rīm	mountains
כִּי	kī	for (conjunction)
לֹא	lō	not
לִי	lī	to me
לָנוּ	lā-nū	to us
עָשָׂה	ā-sā	{ he did he made
עָשִׂיתָ	ā-sī-thā	{ thou hast made thou hast done
קוֹל	kōl	a voice
קוּם	kūm	rise or arise

For pronunciation of ā, etc., see page 5. Do not confuse Kaph and Nun. m = Masculine Noun, see page 23 ; f = Feminine Noun.

EXERCISE IV.

Transliterate the following Hebrew words:

יוֹנָה, לֵאמֹר, קוּם, לֵךְ, הָעִיר, רָעַתְם, בָּאָה, לָבוֹא, הַטִּיל,
 גְּדוֹל, אִישׁ, לִבּוֹ, לֹא, רָעָהוּ, גּוֹרְלוֹת, הָרָעָה, תָּבוֹא,
 אֲנֹכִי, יָרָא, עָשָׂה, עֲשִׂיתָ, כִּי, הוּא, דָּג, הוֹלֵךְ, סֵעָר,
 שְׂאֵנִי, הָאִישׁ, נָקִיא, דָּם, יָמִים:

Note that Hebrew words are to be read from right to left. The transliteration of הוֹלֵךְ is h ō l ē kh.

LESSON IV.

Short Vowels :

- Note (1) the sound of "a" in "hat";
 (2) "e" in "hen";
 (3) "i" in "pin";
 (4) "o" in "pot";
 (5) "u" in "put."

In transliteration and in teaching pronunciation, these vowel-sounds will be expressed in this book as follow :

ă stands for the sound of "a" in "hat"; and ě, ĭ, ǒ, ŭ stand for the vowel-sounds in "hen," "pin," "pot," and "put" respectively.

We consider now how these short vowel-sounds are expressed in Hebrew.

(1) *Pathach*.—The vowel-sound ă is represented in Hebrew by ◌ַ written under the consonant that precedes it. Thus "här," the Hebrew word for "a mountain," is written הַר. This vowel-sign is called "Pathach," the "ch" as in "loch."

(2) *Segol*.—The sound ě is represented by ◌ֶ under the consonant. Thus "ěl" is the sound of the Hebrew word meaning "unto." It is written עֵל. Note the Aleph א in this word, not representing a sound; and note the line which connects it with the following word corresponding to our hyphen. This vowel-sign is called "Segol."

(3) The sound ĭ is represented by ◌ִ
 (4) The sound ǒ is represented by ◌ֹ
 (5) The sound ŭ is represented by ◌ֻ } all written under
 the consonant.

We note then that the sign ◌ַ represents ā or ǒ;

" ◌ֶ " ĭ or ĭ;

" ◌ִ " ū or ŭ;

The student will soon come to know when these signs represent short or long vowels. *Meanwhile, it is enough to know that the vowel is usually short in a closed syllable, but long in an open syllable.*

A closed syllable is one which ends with a consonantal sound; an open syllable ends with a vowel-sound. Thus, "hat" is a closed syllable in the word "hat-ter," but "fa" is an open syllable in the word "fa-ther."

Note	⋯ is ē as in	בֵּן	"a son" (bēn);	} Pronunciation.
	⋯ is ī as in	כִּי	"for" (kī);	
	ı or ⋯ is ō as in	קוֹל or קָל	"a voice" (kōl);	
	⋯ is ū as in	לָנוּ	"to us" (lā-nū);	
	⋯ is ǎ as in	הָר	"a mountain" (hǎr);	
	⋯ is ě as in	אֵל	"unto" (ěl).	

If ⋯ is the vowel-sign in an open syllable, pronounce it and write it as ā, unless directed otherwise in a note. Thus אָרָא is pronounced kā-rā, but אָל is pronounced kōl. Note again the difference between transliteration and pronunciation. Kā-rā is the pronunciation of אָרָא; but the transliteration of that word is q ā r ā'. The word means "he called."

אָל means "all"; another form is אָל (kōl and kōl). So also with ⋯ and ⋯. If they are in an open syllable, pronounce ī and ū; if in a closed syllable, ĩ and ũ, unless directed otherwise in a note.

We now give some examples on the lines of the exercise which follows.

Question: Transliterate and pronounce the following words:

אָל¹, אָל², אָל³, אָת, לְאֵלֵהִים, גַּמִּים, וַיַּחַל, לְבוֹא, יוֹם

Answer: (1) Transliteration:

'ě l, l ē kh, 'ē l ě h ā, 'ě th, l ē 'l ō h ī m, y ā m ī m, w ă y y ā ch ě l, l ā bh ō', y ō m.

(2) Pronunciation:

ěl, lēch, ē-lě-hā, ěth, lē-lō-hīm, yā-mīm, wă-yā-chěl, lā-vō, yōm.

Remarks.—(1) Note the line joining אֶל to the following word. Written without this, the pointing is אֵל.

(2) Final Kaph pronounced like ch in “loch.”

(3) Occasionally ě is written אֵ (Segol followed by Yod).

EXERCISE V.

Read and transliterate the following words :

בְּאֵלֵהִים, צוֹם, אֶל-מֶלֶךְ, שֵׁק, עַל-הָאֶפֶר, אַחוּס, טוֹב,
הַיָּטֵב. הַסֵּד, אָדָם, יָדַע, אָחָד:

Remarks.—(1) h ē ṭ ē bh. Pronounce hē-tēv.

(2) Remember that Ayin is not sounded. See page 2.

(3) It is a fairly good working rule to take אֵ for ā unless you are sure it is ǒ.

VOCABULARY II.

Hebrew Word.	Pronunciation.	Meaning.
אָדָם ¹	ā-dhām	man
אָחָד ¹	ě-chādh	one
אַחוּס	ā-chūs	{ I shall pity { I pity
אֶל-	ěl	unto
אַפֶּר	ē-fēr	ashes
הַר	hār	a mountain
טוֹב	ṭōv	good
יוֹנָה	yō-nā	Jonah
יָפוֹ	yā-fō	Joppa, Jaffa
כָּל or כֹּל	kōl or kōl	all
מֶלֶךְ	mě-lěch	a king
עִיר f.	īr	a city
צוֹם	tsōm	a fast
קָרָא	kā-rā	{ he called { he cried (not “wept”).
שֵׁק	sāk	sackcloth
שֵׁנִי	shē-nīth	the second time

(1) Note ā not ǒ in these closed syllables.

LESSON V.

Indistinct Vowels.—The student will be familiar with vowel-sounds that are indistinct. Some of our English words are pronounced in such a way that certain vowel-sounds are scarcely heard at all. Take, as an example, the word “believe.” The “e” in the first syllable of that word is very indistinct. Some people pronounce the word as if it were written “blieve.”

In Hebrew, this indistinct vowel-sound is represented by \cdot written under the consonant preceding the indistinct vowel. In writing out Hebrew words in the corresponding English letters, we usually represent the indistinct vowels thus:—b^elieve. Let us take the Hebrew word that is pronounced Y^ehi, the first syllable being indistinct. This is written יְהִי.

This sign is called “Sh^eva,” but we must distinguish between *Sh^eva Vocal* and *Silent Sh^eva*. The distinction will easily be understood by the student. Sh^eva in the word given above is Sh^eva Vocal; that is, Sh^eva that is sounded, with the indistinct sound we have in the first syllable of our word “believe.” But sometimes Sh^eva does not stand for an indistinct vowel-sound, but merely marks the close of a syllable. We have an example of this in the Hebrew word for “Tarshish,” תְּרִשִׁישׁ. The Sh^eva under Resh ר is not a vowel-sign, but marks the end of the syllable. This mark is called Sh^eva Silent. By familiarity with Hebrew words, the student will soon be able to distinguish between Vocal and Silent Sh^eva.

Under Aleph, He, Cheth, Ayin, and Resh the indistinct vowel-sign has sometimes a different form of Sh^eva. These forms are \cdot \cdot \cdot . It will be noted that they are combinations of Simple Sh^eva with the vowel-signs for ä and ë and ö. In transliterating these composite Sh^evas,

we shall write \check{a} and \check{e} and \check{o} a little above the line. The Hebrew for "upon them" is עָלֵיהֶם . This is pronounced \check{a} -lē-hēm, the \check{a} being indistinct, the stress on the second syllable -lē-. The transliteration of the word is \check{a} -lē-h ē m. אֱלֹהִים is a word meaning "God." It is transliterated \check{e} -lō-h ī m, and pronounced \check{e} -lō-hīm.

אֶנְיָה is a word meaning "a ship." The transliteration is \check{o} -n iy-y ā h, and the pronunciation \check{o} -nī-yā.

Note that in writing Hebrew words in the corresponding English letters, we write Simple Sh^eva as small e above the line; thus ע . The composite Sh^eva ֵ we write \check{e} -lō-h ī m.

As an example of writing out Hebrew letters and vowel-signs in English letters, we take the 1st verse of the Book of Jonah:

יְהוָה דְּבַר יְהוָה אֶל־יוֹנָה בֶן־אֲמִתַּי לֵאמֹר :

Before we write this in English letters, we should note several points.

(1) "bh" in the word דְּבַר is pronounced as "v."

(2) Dagesh—for example the \cdot in Tau—is used to express a double letter. Thus ל is "ll," and ת in אֲמִתַּי is "tt."

(3) Aleph has no sound, and is represented in writing the corresponding English letters by '.

(4) Note the sign - joining pairs of words. They are to be pronounced together, the sign corresponding to our hyphen in a word like father-in-law. Thus, there comes the tendency for the shortening of the first vowel in the combined words. אֱלֹהִים without this sign becomes אֱלֹ with it. See also Remark 1, page 11.

(5) Note the third word in the verse given above, יְהוָה . This word occurs very frequently in the Hebrew Bible. We see that the consonants are Yod, He, Waw, and He (reading from right to left). The vowels are Sh^eva, Cholem, and Kametz. If we write the word without the vowel-signs, we have יהוה . This is the word invariably translated "the LORD" in the English Bible. Our word "Jehovah" expresses what we have in the text of the Hebrew Bible, where the word יהוה is pointed with the vowel-sounds of

another Hebrew word—אֲדֹנָי (pronounced ă-dhō-nai), ai representing the vowel-sound in the English word “my.” The Hebrews regarded the very name יהוה with such reverence that they did not utter it. They did not say the word, the consonants of which were יהוה; they said אֲדֹנָי ă-dhō-nai. Whenever you see יהוה, you will know that it stands for our word “Jehovah.” In reading it in Hebrew, say ă-dhō-nai.

(6) Note that אֲדֹנָי or אֲדֹנָי followed by י is written and pronounced ai, the vowel-sound in our word “my.” Thus אֲדֹנָיִךְ is pronounced ă-mīt-tai.

We turn now to the words at the beginning of the Book of Jonah. The following is an attempt to represent the way in which these words should be pronounced:

wă-y^e hī d^e-văr ă-dhō-nai ěl yō-nā vĕn ă-mīt-tai lē-mōr.

The transliteration of the words is:

wăy^e hī d^e bhăr y^e hōwāh 'ěl yōnāh bĕn ă-mīttai lē'mōr.

TABLE OF VOWEL SOUNDS AND SIGNS.

ā is אַ	and ă is אֲ	thus	בָּרַח (bā-răch)
ē אֵ	ě אֶ	”	נָדַר (nē-dhĕr)
ī אִ or אֵי	ĭ אִי	”	כִּי and יִתֵּן (kī and yīt-ten)
ō אֹ or אֵו	ō אֹ	”	כֹּל and כֹּל (kōl and kōl)
ū אֹּ or אֵוּ	ū אֹּ	”	לָנוּ (lā-nū)

Indistinct Vowels, like e in “believe”;

קָרָא pronounced	k ^e -ra, the e being indistinct
אֲדֹנָיִךְ	ă-mīt-tai, the a
אֱלֹהִים	ĕ-lō-hīm, the e
אֲנִיָּהּ	ō-nī-yā, the o

In transliteration, represent אַ by ^e as q^e r ā' for קָרָא
 ” אֲ by ă as ă mīt tai for אֲדֹנָיִךְ
 ” אֵ by ĕ as ĕ lō h ī m for אֱלֹהִים
 ” אֹ by ō as ō nīy yāh for אֲנִיָּהּ

If the student has mastered the letters and the vowel-signs, he should be able to read passages from the Hebrew

Bible, though he will not be able to understand their meaning. We take as an illustration another verse from the Book of Jonah (chap. i. ver. 2):

קוּם לֶךְ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי-עָלְתָה
רָעַתָּם לִפְנֵי:

We pronounce these words in the following way:

kūm lēch ěl-Nī-n^e-wē hā-īr hăg-g^e-dhō-lā ū-k^e-rā
ā-lě-hā kī ā-l^ē-thā rā-ā-thām l^e-fā-nai.

The transliteration of the words is as follows:

q ū m l ē k h ' ě l n ī n ^e w ē h h ā ' ī r h ă g g ^e d h ō l ā h
ū q ^e r ā ' ' ā l ě h ā k ī ' ā l ^e t h ā h r ā ' ā t h ā m l ^e p h ā n a i.

Remarks.—(1) Kaph and Koph represented in transliteration by k and q, but both are pronounced as our “k” in “keep.”

(2) For the vowel-signs, see page 14.

(3) The end of a verse is marked by the sign ; So also the end of a sentence.

(4) Note the dagesh in ך in the word הַגְּדוֹלָה Here dagesh does not merely signify that Gimel is to be pronounced “g,” but it is the mark of a doubled letter, “gg” not “g.”

EXERCISE VI.

Write out the following in English letters:

וַיִּקַּם יוֹנָה לְבָרַח מִלְּפָנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא
אֹנִיָּה בָּאָה מִרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהָּ לָבוֹא עִמָּהֶם
תְּרִשִׁישָׁה מִלְּפָנֵי יְהוָה:

(Jonah 1³).

Remarks.—(1) Read from right to left, but write the English letters from left to right.

(2) The first word is wăyyāqōm.

(3) Note that ל is “l,” but that ל is “ll.” In the case of the “Begadkepat” letters, the “dagesh” may or may not mean the

doubling of the letter. Thus ת in תַּרְשִׁישִׁי is “t” not “tt,” and ב in the word בַּחֲ is “b” not “bb.” The student will be right if he takes ב at the beginning of a word as “b” not “bb.” In the case of letters other than ב, ג, ד, ז, פ, ת “dagesh” signifies the doubling of the letter.

(4) Express בַּח by bā h. Note the dagesh in ה. The word is pronounced “bach,” ch as in “loch.”

(5) Remember that ב is bh.

(6) The transliteration of לְבַחֲ is lĭbh rōăch, the vowel-sound ä coming *before* the consonant under which it is written. This is called “*Pathach Furtive*” (Pathach stealing in).

EXERCISE VII.

Write out the following in Hebrew letters :

wăyyāqōm yōnāh wăyyēlēkh ěl Nīn^ewēh
kĭdh^e bhăr Y^ehōwāh w^eNīn^ewēh hāy^ethāh
‘īr g^edhōlāh lē’lōhīm măh^ălăkh sh^elōshĕth
yāmīm.

Remarks.—(1) This is the 3rd verse of the 3rd chapter of Jonah.

(2) Express doubled letters by “dagesh.” For example, in the first word “yy” is יי; so also in third word. There are five of the Hebrew letters that are not doubled. These are א, ה, ו, ע, ר.

(3) h^ă is ה and y^e is י.

(4) sh^e lōshĕth is שְׁלֹשֶׁת.

(5) Express ī by י...; thus עיר for ‘īr.

The student should practise reading these exercises as they are in the Hebrew letters. The pronunciation in Exercise VI. may be represented thus:—wăy-yā-kōm yō-nā lĭv-rō-ăch tăr-shĭ-shā mĭl-lĭf-nē^ă dhō-nai wăy-yē-rĕdh yā-fō wăy-yĭm-tsā^ŏ nĭy-yā bā-ā thăr-shĭ-shā wăy-yĭt-tĕn s^e-chā-rā wăy-yē-rĕdh bāch lā-vō ĩm-mā-hĕm tăr-shĭ-shā mĭl-lĭf-nē^ă dhō-nai.

Exercise VII.—wăy-yā-kōm yō-nā wăy-yē-lĕch ěl-nī-n^e-wē kĭdh-văr^ă dhō-nai w^e-nĭ-n^e-wē hā-y^e-thā ĩr g^e-dhō-lā lē-lō-hīm mă-h^ă-lăch sh^e-lō-shĕth yā-mĭm.

VOCABULARY III.

Hebrew Word.	Pronunciation.	Meaning.
אלהים	ě-lō-hīm	God
אמיתי	ă-mīt-tai	Amittai
אמר	ā-mār	He said
לאמר	lē-mōr	{ saying literally "to say"
אניה	ō-niy-yā	a ship
בא	bā	he came
לבוא	lā-vō	to come
ברח	bā-rāch	he fled
לברח	līv-rō-āch	to flee
דבר	dā-vār	a word
דבר יהוה	dē-vār ă-dhō-nai	the word of the Lord
הלך	hā-lāch	he went
לך	lēch	go
יהוה	ă-dhō-nai	Jehovah
נדר or נדר (m.)	nē-dhěr or nĕ-dhěr	a vow
נינוה	nī-n ^e -wē	Nineveh
נתן	nā-thān	he gave
יתן	yīt-tēn	he will give
ויתן	wāy-yīt-tēn ¹	and he gave
קם	kām	he rose
ויקם	wāy-yā-kōm ¹	and he rose
קרא	k ^e -rā	cry (a command)
תרשיש	tār-shīsh	Tarshish
לתרשיש	tār-shī-shā	to Tarshish

(1) Note "wāy" sounds wă—ă as in father.

LESSON VI.

The Article.—In Hebrew there is no Indefinite Article, like the English “a” or “an.” “A city” is עִיר (‘īr, the sound of our word “ear”).

The Definite Article is not written as a separate word like our “the,” but is put at the beginning of the word to which it is attached. Its usual form is הַ (hă), and the letter following is doubled. Thus יוֹם is “a day,” but “the day” is הַיּוֹם, ‘ having “dagesh,” the sign of a doubled letter. The transliteration of these words is yōm and hăy-yōm. The pronunciation is “yōm” and “hăy-yōm.”

This is the usual form of the Definite Article, and unless one knows *a good reason* for doing otherwise, one should express the Article by הַ with the following consonant doubled. It has already been pointed out that a consonant is doubled by “dagesh.” Thus מ is m, but מַ is mm.

Note then that “a desert” is מִדְבָּר, but “the desert” is הַמִּדְבָּר (pronounced hăm-mīdh-bār, “dh” like “th” in “this”).

Remarks.—(1) Remember that א, ה, ח, ע, ר are not doubled.

(2) Before א, ע, ר the Article is usually הַ. Hence “the ship” is

הַאֲנִיָּה.

(3) Sometimes before הַ or עַ the Article is הֶ.

(4) Before הֶ the Article is *always* הַ. Hence הַחֲמָסִים is the Hebrew for “the violence” (Jonah iii. 8).

Examples.—Put the Article before the following words:—
עִיר, אֲנִיָּה, מַלְחִים.

The first word (‘īr), pronounced like our word “ear,” means “a city.” For “the city” we write הָעִיר (Remark 2). אֲנִיָּה (‘nīyāh, pronounced ō-nī-yā). Here also we have a good reason for not writing הֶ. א is the first letter in the word, and that letter cannot be doubled. We write הַאֲנִיָּה. מַלְחִים māl-lā-chīm, means “sailors.” “The sailors” is הַמַּלְחִים hăm-māl-lā-chīm, as there is no reason here for not writing the Article in the usual form.

We may take as another example the word גֹּרֵל (gō-rāl). We see that the first letter has “dagesh,” but the “dagesh” here is the “dagesh” in one of the “Begadkepat” letters. It indicates that ג is to be pronounced “g” not “gh.” “The lot” is in Hebrew הַגֹּרֵל, and note that this word reads “hăg-gō-rāl.”

The student should now practise reading Hebrew sentences, even although he is not able to understand what he reads. The words should be read aloud. At this point it may be well to read again the verses in the Book of Jonah that have already been given (see pages 13, 15). We now give the 4th verse of the first chapter of Jonah.

וַיְהִי הַטִּיל רוּחַ־גְּדוּלָה אֱלֹהִים וַיְהִי סַעַר־גְּדוּל בָּיָם
וַהֲאֵנִיָּה² חֹשֶׁבָה לְהִשָּׁבֵר:

Pronounce these words thus :

wă-dhō-nai hē-tīl rū-äch g^e-dhō-lā ăl hăy-yām wă-y^e-hī
să-ăr gā-dhōl băy-yām w^e-hā-^ō-nīy-yā chīsh-sh^e-vā l^e-hīsh-
shā-vēr.

Note (1) Pathach Furtive; not rū-chă but rū-äch (page 16).

(2) Note that vowel-signs like ^ō written above the line are indistinct.

N.B.—A Reading Exercise is given at the end of each Lesson. The student is advised to read these *aloud*. Reading aloud should be practised regularly.

EXERCISE VIII.

Put the Article before the following words :

אִישׁ, אֱלֹהִים, יָם, גֹּרֵל, שָׁמַיִם, יְבֻשָׁה, אֲנָשִׁים, סַעַר, נֶפֶשׁ,
דָּם, זָבַת, גְּדָרִים, מַיִם :

VOCABULARY IV.

Hebrew Word.	Pronunciation.	Meaning.
אֲנָשִׁים	ă-nā-shīm	men
גָּדוֹל	gā-dhōl	great
גֹּרַל	gō-rāl	lot
זֶבַח	zě-văch	a sacrifice
חַמָּס ¹	chā-mās	violence
יַבֵּשָׁה	yăb-bā-shā	dry land
יוֹם	yōm	a day
יָם	yām	sea
בַּיָּם ²	băy-yām	in or on the sea
מִדְבָּר	mīdh-bār	a desert
מַיִם	mă-yīm	water, waters
מַלְחִים	māl-lā-chīm	sailors
נִדְרִים	nē-dhā-rīm	vows
נֶפֶשׁ	ně-fěsh	soul or life
סַעַר (m.)	să-ăr	a tempest, storm
צֶמֶן	tsōn	a sheep
רוּחַ (f.)	rū-ăch	wind
שָׁמַיִם	shā-mă-yīm	heaven

(1) Note accent on second syllable. Hence chā-mās, *not* chā-mōs; "ch" like "ch" in "loch."

(2) See Note 1, page 21.

LESSON VII.

The Sentence.—In Hebrew the Verb usually precedes the Noun which is its Subject. “He made” is עָשָׂה (Voc. I.), but “Jonah made” is עָשָׂה יוֹנָה.

The Accusative Case—our Objective—is marked frequently in Hebrew by אֶת or אֵת. Thus “Jehovah made the sea” is עָשָׂה יְהוָה אֶת־הַיָּם.

We have seen (Voc. III.) that וַיָּקָם means “and he rose.” If we wish to say “And Jonah rose,” we write וַיָּקָם יוֹנָה. The student will often come on the word וַיְהִי in reading the Hebrew Bible. This word means “and he was” or “and it was,” “it” referring to a masculine noun. The Hebrew for “And Jonah was . . .” is . . . וַיְהִי יוֹנָה. So also the Hebrew for “And the word of the Lord was to Jonah” is וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה. The subject is “The word of Jehovah,” and this comes after the verb. See Vocabularies.

READING EXERCISE.

וַיִּירָאוּ הַמַּלְאָכִים וַיַּזְעִקוּ אִישׁ אֶל־אֶלְהֵוּ וַיִּטְּלוּ אֶת־
הַכְּלִים אֲשֶׁר בְּאַנְתָּהּ אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנָה
יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:

Pronunciation :

wăy-yī-r^e-ū hām-māl-lā-chīm wăy-yīz-^ā-kū īsh ʔl ʔ-lō-
hau wăy-yā-tī-lū ʔth hăk-kē-līm ^ā-shēr bā-^ǔ-nīy-yā ʔl
hăy-yām l^e-hā-kēl mē-^ā-lē-hēm w^ĕ-yō-nā yā-rădh ʔl yăr-
k^e-thē hās-s^e-fī-nā wăy-yīsh-kāv wăy-yē-rā-dhām.

Notes.—(1) It is difficult to express in writing the pronunciation of doubled Yod ך. By writing the doubled y in

a word like wăy-yī-r^e-ū it is suggested that the lips should be closed after pronouncing the first syllable, thus giving something of its consonantal value to y. So with other cases of doubled Yod. Note that "way" does not represent the sound of our word "way." It is wă—ă as in "hat."

(2) Pronounce ^e-lō-hau, last syllable like our "how."

EXERCISE IX.

Translate into Hebrew :

- (1) Jonah rose up to flee to Tarshish.
- (2) Jehovah made the sea² and the dry land.
- (3) And Jonah rose up.
- (4) And the word of the Lord came³ to Jonah, saying.
- (5) The king said : " Go unto Nineveh."
- (6) He called the second time.
- (7) And Jonah called⁴ the second time.

Remarks.—(1) The words for this exercise are given in Vocabularies I.-IV.

(2) Mark the Accusative here as on page 21. For "and the" say וְהַיָּם.

(3) Say "was." See page 21.

(4) "And he called" is וַיִּקְרָא.

LESSON VIII.

The Noun and the Adjective.—(1) Gender.—In English we speak of the Gender of a Noun as masculine, feminine, or neuter. Thus “man” is a masculine noun, “woman” feminine, and “sea” neuter. In Hebrew there are two genders; a noun is either masculine or feminine. As with us, the names of male beings are masculine, and the names of female beings are feminine. Thus אִישׁ (’īsh) “a man” is masculine, and אִשָּׁה (’īsh-shāh) “a woman” is feminine. All the Hebrew words for our neuter nouns are either masculine or feminine. Thus מִדְּבָר (mīdh-bār) “a desert” is masculine, and יַבֵּשֶׁת (yāb-bā-shāh) “dry land” is feminine.

The Adjective has one form for the masculine and another for the feminine. If the adjective qualifies a masculine noun, the masculine form is used, but if it qualifies a feminine noun, the feminine form of the adjective is used. The feminine is formed from the masculine adjective by adding הַ (āh). Thus טוב (tōbh), טובָה (tōbhāh). In a word of the form נְדוּל the feminine is נְדוּלָה, the first syllable becoming indistinct.

(2) Number.—We say that a noun is either singular or plural. Thus “boy” is singular, and “boys” is plural. In Hebrew there are three numbers. A noun is *singular* when it denotes one thing or person; *plural* when it denotes more than one. The *dual* is used of pairs of things, as “two eyes.”

The general rule for the formation of the plural is add יִם (īm) to the singular. But note the change in the form of a word like דָּבָר. The plural is דְּבָרִים, the first syllable being indistinct. This is a common form of the plural of words of two syllables. Thus:

Singular.	Plural.	Pronunciation.	Meaning.
מֶלֶךְ	מַלְכִים	mě-lěch, m ^e -lā-chīm	king
דָּבָר	דְּבָרִים	dā-vār, d ^e -vā-rīm	word
זָבַח	זְבָחִים	zě-vāch, z ^e -vā-chīm	sacrifice
נָדָר	נְדָרִים	nē-dhēr, n ^e -dhā-rīm	vow

A word ending in the feminine termination הַ (āh) has for the plural וֹת (-ōth) in place of the singular ending (-āh). Thus the plural of the feminine adjective נְדוּלָה is נְדוּלוֹת (g^e-dhō-lāh) (g^e-dhō-lōth).

Note then that a common form of the plural of words of two syllables is דְּבָרִים, the first vowel being indistinct and the second Kametz וָ. If the second vowel of the word in the singular is וּ or וַ or וֹ, that vowel is retained in the plural form. Thus נְדוּלָה, נְדוּלִים (ga-dhol, g^e-dho-lim).

The forms of the adjectives טוֹב and נְדוּלָה will express the general rules given above.

Masc. Sing.	Fem. Sing.	Masc. Plur.	Fem. Plur.
טוֹב	טוֹבָה	טוֹבִים	טוֹבוֹת
נְדוּלָה	נְדוּלָה	נְדוּלִים	נְדוּלוֹת

Note.—An adjective agrees with the noun it qualifies in gender and number. “A good man” is אִישׁ טוֹב (’īsh tō bh). “A good woman” is אִשָּׁה טוֹבָה (’ish-shāh tō bh āh).

The adjective is placed after the noun it qualifies.

“The city” is הָעִיר. If we wish to write “the good city,” both the noun and the qualifying adjective have the article. Hence we write הָעִיר הַטּוֹבָה.

Note (1) Teth in the adjective is doubled after the article (page 18).

(2) עִיר is a feminine noun, and therefore the adjective has the feminine form.

If we left out the article before the adjective and wrote הָעִיר טוֹבָה this would mean “The city is good,” not “the good city.”

VOCABULARY V.

Hebrew Word.	Pronunciation.	Meaning.
אלהיו	ĕ-lō-hau ¹	his God
אשה	īsh-shā	a woman
אליו	ē-lau ¹	unto him
אשר	ā-shēr	who, which
את	ĕth	(mark of Accusative)
גדולה	g ^e -dhō-lā	great (fem.)
דברים	d ^e -vā-rīm	words
זבחים	z ^e -vā-chīm	sacrifices
היה	hā-yā	"he was" or "it was"
ויהי	wā-y ^e -hī	and he was
ירא	yā-rē	{ he feared { fearing
וייראו	wāy-yī-r ^e -ū	and they feared
ירד	yā-rādh	he went down
וירד	wāy-yē-rēdh	and he went down
יראה (f.)	yīr-ā	fear
מלכים	m ^e -lā-chīm	kings
נקיא	nā-kī	innocent
ויקרא	wāy-yīk-rā	and he called
קרב	kā-rāv	he came near
ויקרב	wāy-yīk-rāv	and he came near
שכב	shā-chāv	he lay down
וישכב	wāy-yīsh-kāv	and he lay down
שמחה (f.)	sīm-chā	joy
רעה (f.)	rā-ā	evil (noun)

(1) Note au—like sound of "ow" in how.

READING EXERCISE.

ויקרב אליו רב החבל ויאמר לו מזה לך? ² נרדם קום
קרא אל-אלהיה? ² אולי יתעשת האלהים לנו ולא

נאבד :

(Jonah i. 6.)

Pronunciation :

wăy-yĭk-răv ē-lau răv hă-chō-vēl wăy-yō-měr lō măl-
l^e-chā nĭr-dām kŭm k^e-rā ċl ě-lō-hě-chā ū-lai yĭth-ăsh-shēth
hā-ě-lō-hĭm lā-nū w^e-lō nō-vēdh.

Notes.—(1) Remember that “ch” has the sound of
“ch” in the word “loch,” not of “ch” in the word “church.”

(2) The pronunciation of last syllable here is “chā.”

EXERCISE X.

Give the Hebrew for the following phrases :

A great city, the great city, a great wind, the great
tempest, innocent blood, a great fear, a great fish, a great
evil, the great evil, a great joy, good vows, the good vows.

Notes.—(1) The words with gender noted are given in
Vocabularies I.–V.

(2) Remember that the adjective agrees with the noun
it qualifies in gender and number.

(3) Put the adjective after the noun.

(4) Remember the distinction between “the great city”
and “the city is great.” See page 24.

LESSON IX.

The Noun and the Adjective.—(3) Case.—We have three cases in English—the Nominative, the Possessive, and the Objective. We have three corresponding cases in Hebrew. A noun which is the subject of a verb is in the Nominative, and this is the normal form of the word, any change being based on this form. The Accusative is frequently marked by אֶת or תּ (page 21).

We must note carefully what corresponds to our Possessive Case (the Latin Genitive). We say “the Lord’s word,” or “the word of the Lord.” To express the Possessive Case we make a change in the word “Lord,” in one case by adding “’s,” in the other by prefixing “of.” In Hebrew it is “word,” not “Lord” that is inflected. In a phrase like “the word of the Lord,” we have what is called *the Construct Form*. In that phrase, the Hebrew for “word” is inflected—undergoes a change. In English it is “Lord” that is inflected; in Hebrew it is “word.” We may represent the difference in this way: it is as if we wrote the phrase in English “the word - of the Lord,” in Hebrew “the word of - the Lord.” We have seen (Voc. III.) that the Hebrew for “the word of the Lord” is דְּבַר־יְהוָה. We note that there is no change in the form of the word for “the Lord,” but that there *is* a change in the Hebrew term for “word.” The Hebrew for “the word” is הַדְּבַר. But “the word of -” is represented by דְּבַר.

We now give some examples of the Construct form, taken from the Book of Jonah. We give four columns, the first being the Hebrew phrase, the second the pronunciation, the third the meaning, and the fourth the usual form of the word—the uninflected form of the word.

Hebrew Phrase.	Pronunciation.	Meaning.	Usual Form.
דְּבַר־יְהוָה	d ^e -vār ^ā -dhō-nai	The word of the Lord	דְּבַר
בֶּן־אֲמִתַּי	bēn ^ā -mīt-tai	the son of Amittai	בֶּן
יָרְכִיתִי הַסְּפִינָה	yār-k ^e -thē hās-s ^e -fī-nā	the sides of the ship	יָרְכִיתִים
רַב הַחֵבֶל	rāv hā-chō-vēl	the shipmaster	רַב
נַפְשׁ הָאִישׁ	nē-fēsh hā-īsh	the life of the man	נַפְשׁ
מֵעֵי הַדָּג	m ^e -ē hād-dāgh	the belly of the fish	מֵעֵים
בֶּטֶן שְׂאוֹל	bē-tēn sh ^e -ōl	the belly of Hades	בֶּטֶן
לִבַּב יָמִים	l ^e -vāv yām-mīm	the heart of (the) seas	לִבַּב
הַיְכָל קִדְשֶׁךָ	hē-chāl-kōdh-sh ^e -chā	the temple of thy holiness	הַיְכָל
קַצְבֵי הָרִים	kītz-vē hā-rīm	the roots of mountains	קַצְבֵים
הַבְּלִי שׂוֹא	hāv-lē shau ¹	idols of vanity	הַבְּלִים
קוֹל תּוֹרָה	kōl tō-dhā	the voice of praise	קוֹל
מַהֲלָךְ שְׁלֹשַׁת יָמִים	mā-h ^ā -lāch sh ^e -lō-shēth yām-mīm	a three days' journey	מַהֲלָךְ
אֲנָשֵׁי נִנְוָה	ān-shē Nī-n ^e -wē	the men of Nineveh	אֲנָשִׁים
מֶלֶךְ נִנְוָה	mē-lēch Nī-n ^e -wē	the king of Nineveh	מֶלֶךְ
טֵעַם הַמֶּלֶךְ	tā-ām hām-mē-lēch	the decree of the king	טֵעַם
חֵרוֹן אַפּוֹ	ch ^ā -rōn āp-pō	the heat of his anger	חֵרוֹן

(1) Note "au" represents sound of "ow" in "how."

It is important to study these forms very carefully. It will be good for the student to memorise the phrases given above. This will help him to understand readily the rules for the formation of the Construct when he comes to

study these. Meanwhile he should note the following points :

Remarks.—(1) It is the first word in the phrases that is in the Construct form.

(2) The Construct form *has not the article*. “The life” is הנפש, but “the life of the man” is נפש האיש.

(3) There is no change in the Construct Singular in words of the form נפש, מלך.

(4) Note that the Plural Construct ends in י . Thus קצבי is from the plural word קצבים and אנשי from אנשים.

(5) Literally “the chief of the sailor.” Hence “shipmaster.”

(6) The phrases היכל קדש and הבלישותא deserve special attention. In Hebrew the Adjective is used much less than it is in English. “Thy holy temple” is expressed in Hebrew by היכל קדש. This means literally “the temple of thy holiness.” The word for “temple” is היכל. The Construct form is היכל. The word for “holiness” is קדש. “Thy holiness” is קדשך. When this word is at the end of a sentence or clause, it is written קדשך. Therefore the Hebrew for “thy holy temple” coming at the end of a sentence is היכל קדשך.

So also with the phrase הבלישותא (Jonah ii. 9 ; ver. 8 in English Bible). One word for “Idols” in Hebrew is הבלים. The Construct form of this word is הבלי. Hence the phrase “idols of vanity” is הבלישותא. We would say in ordinary English “vain idols,” using an adjective where a noun, “vanity,” is used in Hebrew. This idiom has impressed itself on our language largely through the Authorised Version of the Bible. Thus “rock of ages” is “eternal rock,” and “the God of my salvation” is “my saving God.”

VOCABULARY VI.

Hebrew Word.	Pronunciation.	Meaning.
אף	ăf	anger, wrath
ויאמר	wăy-yō-měr	and he said
ויאמרו	wăy-yō-m ^e -rū	and they said
בטן	bě-těn	belly
הבלים	hă-vā-līm	idols
היכל	hē-chāl	temple
חבל	chō-vēl	a sailor
חם	chā-rōn	heat

VOCABULARY VI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
טֶעַם	tă-ăm	a decree
יָמִים	yă-m-mīm	seas (see Voc. IV.)
יַרְבְּתַיִם	yăr-kā-thă-yīm	the two sides
לֵב	lē vāv	heart
מַהְלָךְ	mă-hă-lăch	a journey, a way
כְּעֵים	mē-īm	bowels, belly
סְפִינָה	s ^e -fī-nā	a ship
קֹדֶשׁ	kō-dhěsh	holiness
קֹדְשֵׁךָ ¹	kōdh-sh ^e -chā	thy holiness
קְצָבִים	k ^e -tsā-vīm	ends, roots
רֵב	rāv	leader
שְׂאוֹל	sh ^e -ōl	Hades
שָׁוְא	shau	vanity
שְׁלֹשַׁת יָמִים	sh ^e -lō-shěth yā-mīm	three days
תּוֹדָה	tō-dhā	praise

(1) Note that at the end of a clause “thy holiness” is קֹדְשֵׁךָ kōdh-shě-chā, with accent on second syllable.

READING EXERCISE.

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לָנוּ וְנִפְלֵה גּוֹרְלוֹת וְנִדְעָה
בְּשִׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וְנִפְלוּ גּוֹרְלוֹת וְנִפְלֵה הַגּוֹרֵל
עַל-יּוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידְהֵנָּה לָנוּ בְּאִשֶּׁר לְמִי-
הָרָעָה הַזֹּאת לָנוּ מִדֶּמְלַאכְתָּהּ וּמֵאֵן תָּבוֹא מָה
אֶרְצָה וְאֵימֹנָה עִם אֲתָה:²
(Jonah i. 7, 8.)

Pronunciation :

wăy-yō-m^e-rū ish ěl rē-ē-hū l^e-chū w^e-năp-pī-lā chō-rā-
lōth w^e-nē-dh^e-ā b^e-shěl-l^e-mī hā-rā-ā hăz-zōth lā-nū wăy-
yăp-pī-lū chō-rā-lōth wăy-yīp-pōl hăg-gō-rāl ăl-yō-nā.
wăy-yō-m^e-rū ē-lau hăg-gī-dhā nā lā-nū bă-ă-shēr l^e-mī
hā-rā-ā hăz-zōth lā-nū măm-m^e-lăch-t^e-chā ū-mē-ă-yīn tā-vō
mā ār-tsě-chā w^e-ē-mīz-zě ăm āt-tā.

(1) This form at the end of a clause, but usually וַיֵּשֶׁב . See page 30.

(2) This form at the end of sentence. But see page 32.

Literal translation.—And they said a man to his neighbour, go and let us cast lots and let us know on whose account this evil (is) to us, and they cast lots and fell the lot on Jonah. And they said unto him, tell us now, on whose account this evil (is) to us, what is thy business and whence comest thou, what (is) thy country and of what people (art) thou?

(Note the words in brackets. No corresponding word in the Hebrew passage.)

Note that *wăy* does not represent the sound of word “way.” It is *wă—ă* having the sound of *ă* in “hat.” For the “y” see page 21.

EXERCISE XI.

(1) And¹ Jonah came near unto the king of Nineveh.

(2) And¹ the men said unto him, Rise, go unto Joppa.

(3) He went down into the sides of the ship.

(4) And¹ Jonah was the son of Amittai.

(5) And the word of the Lord came² to Jonah.

(6) The shipmaster said unto Jehovah, He went unto Thy holy temple.

(7) Go a three days' journey.

(8) And¹ the men of Nineveh said unto Jonah, Go.

Remarks.—(1) Say, “And came Jonah.” See Voc. v. So also “And said the men”; “And was Jonah.”

(2) Say “And was the word.”

LESSON X.

The Pronoun.—In a phrase like “he said,” the pronoun in Hebrew is included in the verb form. Thus אָמַר means “he said,” and אָמַרְתִּי means “I said.” When the pronoun is added in addition to the verb form, it is for the sake of emphasis. The word for “I” in Hebrew is אֲנִי or אֲנֹכִי (ā-nī or ā-nō-chī).

אֲנִי אָמַרְתִּי might be translated “As for me, I said,” “I, I said.”

Again זָבַח means “he sacrificed,” and אֲזַבֵּחַ means “I shall sacrifice.”

We may translate אֲזַבֵּחַ “I shall sacrifice,” laying stress on the pronoun. (*See Voc. VII. for pronunciation.*)

The word חָסַדְתָּ means “thou hast pitied.” If we write also the personal pronoun for “thou,” we get אַתָּה חָסַדְתָּ, which may be translated “Thou hast pitied.” So אֲחַוּם means “I shall pity,” and אֲנִי אֲחַוּם means “I shall pity.”

We find these cases of emphasis in the Book of Jonah. In a phrase like “Of what people art thou?” the Hebrew may be written in the form “Of what people thou?” no verb being used; thus אֵי-מָוֶה עִם אַתָּה. We have seen that the Hebrew for “thou” is אַתָּה, but here in the Book of Jonah we have אַתָּה, because the word occurs at the end of a clause. It is not usual to have a long vowel in a shut syllable, but here the shut syllable is accented when the word is at the end of a clause.

We may compare with this the Hebrew for “A Hebrew am I,” עִבְרִי אֲנֹכִי, literally, “A Hebrew I.”

A common form in Hebrew is the nominative of the pronoun with the form of the verb that corresponds to our participle. Thus אֲנִי יָרָא means “I am fearing,” literally, “I fearing.” We note here that יָרָא may also mean “he feared.” “He was fleeing” is הוּא בָרַח (pronounced hū vō-rē-äch). בָּרַח is the present participle of the verb בָּרַח, which means “he fled.” Note the pronunciation of בָּרַח vō-rē-äch, the ח with what is called Pathach Furtive (page 16).

Other phrases of this kind in the Book of Jonah are :

אֲנִי יוֹדֵעַ "I am knowing" or "I know." Note Pathach Furtive.

Occurring at the end of a clause, this reads יוֹדֵעַ אֲנִי.

אַתָּה יְהוָה "Thou art Jehovah."

אֲנֹכִי דוֹבֵר "I am speaking."

אַתָּה אֵל חַנּוּן "Thou art a gracious God."

Note then these pronouns :

אֲנִי or אֲנֹכִי means "I," pronounced ă-nī or ā-nō-chī.

אַתָּה „ "thou," „ ăt-tā.

הוּא „ "he," „ hū.

VOCABULARY VII.

Hebrew Word.	Pronunciation.	Meaning.
אֲלֵיהֶם	ă-lē-hēm	unto them
אֶרֶץ	ě-rěts	earth, land
אִמַּרְתִּי	ā-măr-tī	I said
בָּרַח ¹	bō-rē-ăch	fleeing
גּוֹרְלוֹת	gō-rā-lōth	lots
דִּבֶּר	dīb-bēr	he spoke
דוֹבֵר	dō-vēr	speaking
זָבַח	zā-văch	he sacrificed
אֶזְבַּח	ěz-băch	I shall sacrifice
חַנּוּן	chăn-nūn	gracious
חָס	chās	he pitied
חָסַתְּ	chăs-tā	thou hast pitied
יָדַעַ	yā-dhă	he knew
יָדַעְתִּי	yā-dhă-tī	I knew
יָדְעוּ	yā-dh ^e -ū	they knew
יֹדֵעַ	yō-dhē-ă	knowing
מְלָאכָה	m ^e -lā-chā	business
מְלֹאכֶתְךָ	m ^e -lăch-t ^e -chā	thy business
מִלִּפְנֵי יְהוָה	mīl-līf-nē ă-dhō-nai	{ from the presence of Jehovah
עִבְרִי	iv-rī	a Hebrew
עַם	ăm	people

(1) After an open syllable sound like הוּא, this is written בָּרַח, and pronounced vō-rē-ăch.

READING EXERCISE.

וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
 יָרָא אֲשֶׁר־עָשָׂה אֶת־הֵימָּוֹת וְאֶת־הַיַּבֶּשֶׁת׃ וַיִּירָאוּ הָאֲנָשִׁים
 יָרָאָה גְדוּלָּהּ וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ בְּיַדְדֵנוּ
 הָאֲנָשִׁים בְּיַמְלַכְנִי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם׃

(Jonah i. 9, 10.)

Pronunciation :

wăy-yō-mēr ă-lē-hēm iv-rī ā-nō-chī w^e-ēth ă-dhō-nai
 ă-lō-hē hăsh-shā-mă-yīm ă-nī yā-rē ă-shēr ā-sā ēth-hăy-yām
 w^e-ēth-hăy-yăb-bā-shā : wăy-yī-r^e-ū hā-ă-nā-shīm yīr-ā ch^e-
 dhō-lā wăy-yō-m^e-rū ē-lau mǎz-zōth ā-sī-thā kī-yā-dh^e-ū
 hā-ă-nā-shīm kī-mīl-līf-nē ă-dhō-nai hū vō-rē-ăch kī hīg-gīdh
 lā-hēm.

Literal translation.—And he said unto them, A Hebrew I and Jehovah the God of the heavens I (am) fearing who made the sea and the dry land. And feared the men a great fear and they said unto him, What (is) this thou hast done, for knew the men that from the presence of Jehovah he (was) fleeing for he told [to] them.

() Not in the Hebrew. [] Not required in the English.

EXERCISE XII.

Translate into Hebrew :

- (1) And he said, I (am) a Hebrew.
- (2) And they said, He (is) fleeing.
- (3) I (am) fearing Jehovah.
- (4) Of what people (art) thou?
- (5) And he said, Thou (art) Jehovah.
- (6) I (am) speaking.
- (7) Thou (art) a gracious² God.

Remarks.—(1) Do not put in Hebrew the words in brackets.
 (2) Put the adjective after the noun.

LESSON XI.

The Pronoun.—So far we have only considered the nominative case of the Personal Pronoun. In this lesson we consider the method of expressing “my,” “his,” etc., along with nouns. (Note that it is not the transliteration, but the pronunciation, that is given in brackets below; and that the phrase “*in pause*” refers to words at the end of a clause or sentence.)

When it is attached to a singular noun, “my” is expressed by adding ם.

Thus קול is “voice” and קולי “my voice” (kō-lī)
 ראש „ “head” „ ראשי “my head” (rō-shī).

Usually there is a change in the form of the word in addition to the added suffix. (We may compare the change in the plural and construct forms. See pages 24 and 28.) Thus:

נפש is “life” but נפשי “my life” (năf-shī)
 דבר „ “a word” „ דברי “my word” (d^e-vā-rī)
 ארמה „ “land” „ ארמתי “my land” (ădh-mā-thī)
 תפלה „ “prayer” „ תפלתִי “my prayer” (t^e-fil-lā-thī).

When it is attached to a plural word, “my” is expressed by putting ם in place of the plural ending, ם.

Thus חיים is “life” but חיי “my life” (chăy-yai)
 אלהים „ “God” „ אלהי “my God” (ē-lō-hai).

In pause, “my life” is חיי and “my God” אלהי.

There is only the one form of the suffix for “my,” whether it refers to a masculine or feminine noun. But there is one form of suffix for “thy” when it refers to a masculine noun, and a slightly different form when it refers to a feminine noun.

When it is attached to a singular noun, and refers to a masculine noun, "thy" is expressed by the suffix תִּי.

The student should distinguish carefully between "thy" referring to a noun, and "thy" attached to a noun. Thus speaking of Jonah in the phrase "thy business," "thy" refers to a masculine noun יוֹנָה (yō-nā), but it is attached to a feminine noun, the word for "business" מְלָאכָה. The suffix is therefore the masculine suffix. We confine ourselves here to "thy" referring to masculine nouns, and the student can learn later the feminine suffix for "thy." — תִּי.

We note again that attached to a singular noun, "thy" is expressed by the suffix תִּי.

Thus אֶרֶץ is "land" but אֶרְצֶךָ is "thy land" (är-ts^e-chā)

קֹדֶשׁ is "holiness" „ קֹדְשֶׁךָ „ "thy holiness" (ködh-sh^e-chā).

In pause these words are אֶרֶץ and קֹדֶשׁ with accent on צ, שׁ.

When it is attached to a plural noun, or a noun of a plural form (like אֱלֹהִים "God"), "thy" is expressed by putting תִּי in place of the plural ending ים. In the case of a word of the dual form (page 23) the dual ending ים (ä-yim) gives way to תִּי (ě-chā).

Thus אֱלֹהִים is "God" but אֱלֹהֶיךָ "thy God" (ē-lō-chě-chā)

מִשְׁבְּרִים is "breakers" „ מִשְׁבְּרֶיךָ "thy breakers" (mish-bā-rě-chā)

גַּלִּים is "waves" „ גַּלְיֶךָ "thy waves" (gäl-lě-chā)

עֵינַיִם is "eyes" „ עֵינֶיךָ "thy eyes" (ē-ně-chā).

We turn now to the Hebrew method of expressing "their," referring to a masculine noun. When the word "their" is attached to a singular noun, it is expressed usually by the suffix יָם.

Thus חֶסֶד is "covenant love" but חֶסְדָּם "their covenant love" (chās-dām)

דֶּרֶךְ is "way" „ דְּרָכָם "their way" (dār-kām).

When the word has the feminine ending הַ , ה is changed to ת before the suffix is added.

Thus רָעָה is "evil" but רָעָתָם "their evil" (rā-ā-thām).

Compare מְלֹאכָה, page 36, and אֲדָמָה, תְּפִלָּה, page 35.

When "their" is attached to a plural word, it is usually expressed by putting יָהֶם in place of the plural ending יִם or the dual ending יַיִם (īm, plural ; äyīm, dual).

Thus כַּפַּיִם is "palms" (of hand) כַּפֵּיהֶם "their palms" (kăp-pē-hēm)

מַעֲשָׂיִם is "works" מַעֲשֵׂיהֶם "their works" (mä-ä-sē-hēm).

We may summarise what has been said about the suffix.

"My"	attached to a singular noun,	suffix	יָ
"My"	" plural noun,	"	יָם
"Thy"	" singular noun,	"	יָךְ
"Thy"	" plural noun,	"	יָכֶם
"Their"	" singular noun,	"	יָם
"Their"	" plural noun,	"	יָהֶם

We note that there is usually a change in the word itself in addition to the suffix, and we also note that we have only given the suffixes for "thy" and "their" when these words refer to masculine nouns. Distinguish carefully between "my," "thy," and "their," etc., *referring* to a noun, and *attached* to a noun.

VOCABULARY VIII.

Hebrew Word.	Pronunciation.	Meaning.
אֲדָמָה	ä-dhā-mā	land, ground
בְּשַׁלִּי	b ^e -shĕl-lī	on my account
דֶּרֶךְ	dě-rĕch	way
חַיִּים	chăy-yīm	life

VOCABULARY VIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
חֶסֶד	chě-sědh	covenant love
חָדַר	chā-thār	he digged
וַיַּחְדְּרוּ	wăy-yăch-t ^e -rū	and they digged
כַּף	kăf	palm (of hand)
כַּפַּיִם	kăp-pă-yîm	both palms
מַעֲשִׂים	mă- ^ă -sîm	works, deeds
נַעֲשֶׂה	nă- ^ă -sě	we shall do
קָדִים	kā-dhîm	east
רֹאשׁ	rōsh	head
רָעָה	rā-ā	evil
שֶׁשׁ	shě-měsh	sun
תְּפִלָּה	t ^e -fîl-lā	a prayer

“ch” as in “loch,” never as in “church.”

READING EXERCISE.

וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָךְ וַיִּשְׁתַּק הָיָם מִעֲלֵינוּ כִּי
הָיָם הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וַהֲטִילְנִי
אֶל־הַיָּם וַיִּשְׁתַּק הָיָם מִעֲלֵיכֶם כִּי יוֹדַע אָנֹכִי כִּי בְּשָׁלִי
הַסֹּעֵר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחְדְּרוּ הָאֲנָשִׁים לְהָשִׁיב
אֶל־הַנְּבִשָּׁה וְלֹא יָנְלוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:

(Jonah i. 11-13.)

Pronunciation :

wăy-yō-m^e-rū ē-lau măn-nă-^ă-sě lăch w^e-yîsh-tōk hăy¹-
yām mē-ā-lē-nū kī hăy-yām hō-lēch w^e-sō-ēr wăy-yō-měŕ
^ă-lē-hěm sâ-ū-nī wă-h^ă-tî-lū-nī ěl-hăy-yām w^e-yîsh-tōk hăy-
yām mē-^ă-lē-chěm kī yō-dhē-ă ā-nī kī v^e-shěl-lī hăs-să-ăr
hăg-gā-dhōl hăz-zě ^ă-lē-chěm wăy-yăch-t^e-rū hă-^ă-nă-shîm
l^e-hā-shîv ěl-hăy-yăb-bā-shā w^e-lō yā-chō-lū kī hăy-yām hō-
lēch w^e-sō-ēr ^ă-lē-hěm.

Literal translation.—And they said unto him, What shall we do unto thee, and will be silent the sea from upon

us, for the sea was going and tempestuous. And he said unto them, Take me up and cast me into the sea and will be silent the sea from upon you, for knowing (am) I that upon my account this great tempest (is) upon you. And rowed² the men to bring back to the dry land, and not were they able, for the sea (was) going and tempestuous.

(1) Note "hay" not our "hay," but hă—ă as in "hat." See page 22.

(2) Literally, "digged."

EXERCISE XIII.

A. Give the Hebrew for : Thine eyes, Their palms, Thy breakers.

B. Translate into Hebrew :

- (1) We shall do their works.
- (2) And he came near unto thy waves.
- (3) He spoke unto vain idols.
- (4) I (am) fearing my God, thy God.
- (5) He (is) fleeing unto thy holy temple.
- (6) I knew their evil.
- (7) He knew my prayer, my land, my life, my word.
- (8) They knew their covenant-love.

LESSON XII.

The Personal Pronoun.—We know that “his” in English always refers to a masculine noun. “Its” is the word used in modern English in reference to a neuter noun. Hebrew has no neuter gender, and in translating the word “its,” we must note if it refers to a masculine or feminine noun. When it refers to a masculine noun, the Hebrew suffix expressing it is the same as the suffix for “his.” If it refers to a feminine noun, the suffix is the same as the suffix for “her.”

We take, first, the word “his” when attached to a singular noun. This is expressed in Hebrew by the suffix ךְ .

Thus ראשׁ is “head” but ראשׁו “his head” (rō-shō).

Usually there is a change in the word in addition to the suffix. Thus :

זַעַף “rage” or “anger,” זַעַפּוֹ “its rage,” the word “its” referring to the masculine noun יָם “sea.”

בַּסֵּא “throne”	בַּסֵּאוֹ “his throne”	(kīs-ō)
אֲדָרְתוֹ “mantle”	אֲדָרְתּוֹ “his mantle”	(ăd-dăr-tō)
דַּרְכּוֹ “way”	דַּרְכּוֹ “his way”	(dăr-kō)
נַפְשׁוֹ “life”	נַפְשׁוֹ “his life”	(năf-shō)
אָפוֹ “anger”	אָפוֹ “his anger”	(ăp-pō)
יְמִינוֹ “right hand”	יְמִינוֹ “his right hand”	(y ^e -mī-nō)
שְׂמֹאלוֹ “left hand”	שְׂמֹאלוֹ “his left hand”	(s ^e -mō-lō)

Here we note again that when a word has the feminine ending ךְּ , ה is changed to ח before the suffix is added :

רָעָה “evil,” רָעָהּ “his evil” (rā-ā-thō).

Rarely the suffix for “his” attached to a singular noun is הָ ... not ךְּ .

Thus רֵעַ (rē-ă) “a neighbour,” רֵעֵהוּ “his neighbour” (rē-ē-hū).

When "his" is attached to a plural word, it is expressed by putting ך, in place of the plural ending ם :

אלהים "God," אלהיו "his God" (ě-lō-hau)
 גדלים "nobles," גדליו "his nobles" (g^e-dhō-lau).

The suffix for the word "her" when it is attached to a singular noun is ךָ :

שכר "wages" or "fare," שכרה "its fare," the word "its" referring to the feminine noun אניה "a ship."

Note שכרה pronounced s^e-chā-rāch, ה with dagesh.

When "her" (or "its" referring to a feminine noun) is attached to a plural noun, the suffix is יָהָ (ě-hā). Thus :

בריח (b^e-rī-äch) "bar," בריחיה "its bars" (b^e-rī-chě-hā),
 "its" referring to the feminine noun ארץ "earth."

N.B.—Before expressing the words "thy," "its," and "their" by Hebrew suffixes, the student must note if the nouns to which they are *attached* are singular or plural, and if the nouns to which they *refer* are masculine or feminine.

VOCABULARY IX.

Hebrew Word.	Pronunciation.	Meaning.
אדרת	ăd-dě-rěth	mantle
גדלים	g ^e dhō-līm	nobles
גלים	găl-līm	waves
בריה	b ^e -rī-äch	bar
זעף	ză-ăf	anger, raging
חפץ	chā-fěts	he desired
חפצת	chā-făts-tā	thou hast desired
ימין	yā-ímīn	right hand
כסא	kīs-sē	throne
משברים	mīsh-bā-rīm	breakers
על	ăl	upon
ויקראו	wăy-yīk-r ^e -ū	and they called
ראה	rā-ā	he saw
שכר	sā-chār	wages, fare

Note pronunciation of "way." See page 22.

READING EXERCISE.

וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֵלֵינוּ נִאֲבָדָה
 בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל־תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה
 יְהוָה כִּי־אֲשֶׁר חָפַצְתָּ עָשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיַּטְּלוּהוּ
 אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: וַיִּירְאוּ הָאֲנָשִׁים יְרָאָה
 גְּדוּלָּה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

(Jonah i. 14-16.)

Pronunciation :

Wăy-yîk-r^e-û ěl-^ă-dhō-nai wăy-yō-m^e-rū ān-nā ^ă-dhō-nai
 ăl-nā nō-v^e-dhā b^e-nĕ-fĕsh hā-īsh hăz-zĕ w^e-ăl-tĭt-tĕn ā-lĕ-
 nū dām nā-kī kī-ăt-tā ^ă-dhō-nai kă-^ă-shĕr chā-făts-tā ā-sī-thā
 wăy-yīs-ū ěth-yō-nā wă-y^e-tī-lū-hū ěl-hăy-yām wăy-yă-^ă-
 mōdh hăy-yām mĭz-ză-pō wăy-yī-r^e-û hā-^ă-nā-shīm yīr-ā
 ch^e-dhō-lā ěth-^ă-dhō-nai wăy-yīz-b^e-chū-zĕ-văch lă-dhō-nai
 wăy-yīd-d^e-rū n^e-dhā-rīm.

Literal translation.—And they called unto Jehovah and they said, Ah we pray, Jehovah, do not, we pray, let us perish for¹ the life of this man, and do not give upon us innocent blood, for Thou, Jehovah, according to what Thou hast desired Thou hast done. And they lifted up Jonah and they cast him into the sea, and the sea² stood from its raging. And the men² feared (with)³ a great fear Jehovah, and they sacrificed a sacrifice to Jehovah and they vowed vows.

(1) Literally, "by."

(2) Literally, "And stood the sea." See page 21.

(3) No word in the Hebrew here for "with."

EXERCISE XIV.

A. Give the Hebrew for: Thy waves, His anger, Thy breakers, its (her) fare.

B. Translate into Hebrew :

- (1) Thou hast desired his life.
- (2) He saw his throne.
- (3) And they called unto Jonah : Go upon his way.
- (4) They knew his anger.
- (5) His right hand was upon his head.
- (6) And my word came¹ unto Jonah saying, Rise, go unto Nineveh.

(1) Say, "And was my word." See page 21.

LESSON XIII.

The Preposition.—Some of the Hebrew prepositions do not form words by themselves, but, like the Article, are attached to the beginning of the words they govern. Take, for example, the word for “in,” “on,” or “with,” as in the phrase “in the shadow.” This is expressed by prefixing **בְּ** to the word it governs. So our word “to” is sometimes expressed by prefixing **לְ** to the word it governs.

The Hebrew for “shade” or “shadow” is **צֶלַל** (tsēl).
 “In a shade” is **בְּצֶלַל** (b^e-tsēl).

When these prepositions **ב**, **ל** are before the Definite Article, they *take the place* of **ה**.

“The shade” is **הַצֶּלַל**. “In the shade” is **בְּצֶלַל** (bāts-tsēl).

Note that **ב** has taken the place of **ה**.

“The city” is **הָעִיר**. “In the city” is **בְּעִיר**

and “To the city” is **לְעִיר**.

“The sea” is **הַיָּם**. “On the sea” is **בַּיָּם** (bāy-yām).

“The ship” is **תַּאֲנִיחַ** “On the ship” is **בַּאֲנִיחַ** (bā-^ū-nīy-yā).

“The fish” is **הַדָּג**. “To the fish” is **לְדָג** (lād-dāch).

Note.—Words in brackets represent pronunciation, not transliteration.

VOCABULARY X.

Hebrew Word.	Pronunciation.	Meaning.
אָנָּה, אָנָּה	ān-nā	O, I pray!
נָא	nā	I pray!
חֹזֶקָה	chōz-kā	power
בָּלַע	bā-lā	he swallowed
לִבְלֹעַ	līv-iō-ă	to swallow
נֶגְדָה	ně-ghēdh	before
צֶלַל	tsēl	shade

VOCABULARY X.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
צָרָה	tsā-rā	trouble
קָרָאתִי	kā-rā-thī	I have called
קֶדֶם	kě-dhēm	east
רָע, רָעָה	rā, rā-ā	evil (adjective)
שָׁב	shāv	he turned
שָׁבוּ	shā-vū	they turned
שָׁעֵתִי	shīw-wā-tī	I cried (for help)
שְׁלֹשָׁה לַיְלֹת	sh ^e -lō-shā lē-lōth	three nights
שָׁמַע	shā-mā	he heard
שָׁמַעְתָּ	shā-mā-tā	thou hast heard

READING EXERCISE.

וַיִּמַן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יֹנָה וַיְהִי יֹנָה בְּמִעֵי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יֹנָה אֶל־
יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:

(Jonah ii. 1-3.)

Pronunciation:

wā-y^e-mān ā-dhō-nai dāch gā-dhōl līv-lō-ā ēth-yō-nā
wā-y^e-hī yō-nā bīm-ē hād-dāch sh^e-lō-shā yā-mīm ū-sh^e-
lō-shā lē-lōth: wāy-yīth-pāl-lēl yō-nā ēl-ā-dhō-nai ē-lō-hau
mīm-m^e-ē hād-dā-chā: wāy-yō-mēr kā-rā-thī mīts-tsā-rā lī
ēl-ā-dhō-nai wāy-yā-ā-nē-nī mīb-bē-tēn sh^e-ōl shīw-wā-tī
shā-mā-tā kō-lī.

Literal translation.—And Jehovah prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And Jonah prayed¹ unto Jehovah his God from the belly of the fish. And he said, I have called from trouble to me unto Jehovah and He answered me; from the belly of Hades I asked for help, Thou hast heard my voice.

(1) Literally, "And prayed Jonah."

EXERCISE XV.

Translate into Hebrew :

- (1) He was in Nineveh three nights.
- (2) And Jonah cried¹ unto Jehovah with power.
- (3) He saw the fish in their hands.
- (4) And Jonah was¹ in the shade.
- (5) He saw the king in the city.
- (6) He called "By the life of the man."

(1) Say, "And cried Jonah." See page 21.

LESSON XIV.

The Preposition.—Another Preposition frequently used in Hebrew is מִן (mīn). It means “from,” as in the phrase: “The sea ceased *from* its raging.”

Take the sentence: “Turn from the violence which is in your hands.” We may express “from the violence” in Hebrew by prefixing מִן to the word for “the violence” הַחֲמָס (see page 18). Hence “from the violence” is מִן־הַחֲמָס (see Voc. IV.), and “from the city” מִן־הָעִיר.

The commoner way to express “from” is to assimilate the ם of מִן to the first consonant of the following word. This is best explained by examples.

The word זָעַר means “raging” (Voc. IX.):

“His raging” is זָעַר (zǎ-pō)

“From his raging” is מִזְעָר (mīz-zǎ-pō).

We see that in this word מִזְעָר, the final ם in מִן has disappeared, and the first letter in זָעַר is doubled.

קָדָם is “the east”

מִקְדָם is “from the east.”

We see that the ם of מִן disappears, and the ק of קָדָם is doubled.

The Hebrew word לְפָנַי means “before.”

מִלְפָנַי means “from before” or “from the face of.”

Hence “from the face of Jehovah” is מִלְפָנַי יְהוָה (Voc. VII.).

Before a letter which is not doubled (א, ה, ח, ע, ר); מִן becomes מִ:

רָעָתוֹ is “his evil.” “From his evil” is מִרָעָתוֹ (mē-rā-ā-thō).

Before the Definite Article we can express “from” simply by prefixing מִן.

We have already seen (page 29, Remark 2) that the Article is not prefixed to a word in the Construct:

“The word” is הָדָבָר (Voc. III.)

“The word of the Lord” is יְהוָה דָּבָר (page 28).

So when the prepositions we have been considering (ב, ל, מן) are attached to a word in the Construct, we treat the word as having no article:

“The life of the man” is נַפְשׁ הָאִישׁ

“By the life of the man” is בְּנַפְשׁ הָאִישׁ.

Note that בְּנַפְשׁ הָאִישׁ is “by the life” (page 44), but בְּנַפְשׁ הָאִישׁ “by the life of the man.”

“With the voice” is בְּקוֹל (page 44)

“With the voice of thanksgiving” is בְּקוֹל תּוֹדָה.

מַעֵים means “bowels” or “belly” (Voc. VI.):

“The belly” is הַמַּעֵים (pronounced hām-mē-īm)

“The belly of the fish” is מַעֵי הַדָּג (page 28)

“In the belly of the fish” is בְּמַעֵי הַדָּג.

We should note the form בְּמַעֵי. We might expect to have בְּמַעֵי, but when two indistinct vowels come together, the first usually becomes Hence בְּמַעֵי.

“The evil way” is הַדֶּרֶךְ הָרָעָה (page 24)

“His evil way” is דֶּרֶכוֹ הָרָעָה

“From his evil way” is מִדֶּרֶכוֹ הָרָעָה

“From their evil way” is מִדֶּרְכֵם הָרָעָה (page 37)

“His wrath” is אַפּוֹ (ăp-pō)

“The heat of his wrath” is חֶרֶן אַפּוֹ

“From the heat of his wrath” is מִחֶרֶן אַפּוֹ (see page 47).

VOCABULARY XI.

Hebrew Word	Pronunciation.	Meaning.
נָרַשׁ	gā-răsh	he expelled
נִנְרַשְׁתִּי	nĭgh-răsh-tĭ	I was expelled
חָבַשׁ	chā-văsh	he bound
חָבוּשׁ	chā-vūsh	bound (participle)

VOCABULARY XI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לַיהוָה	lǎ-dhō-nai	to Jehovah
בְּאֱלֹהִים	bē-lō-hīm	in God
לְאֱלֹהִים	lē-lō-hīm	to God
לִפְנֵי	līf-nē	before (preposition)
מֵאֵין	mē-ā-yīn	whence?
מִנֶּגֶד	mīn-nē-ghēdh	before
מְצוּלָה	m ^e -tsū-lā	the deep (sea)
נָהָר	nā-hār	flowing, stream
סוּף	sūf	seaweed
עָבַר	ā-vār	he passed over
עָבְרוּ ¹	ā-v ^e -rū	they passed over
תְּהוֹם	t ^e -hōm	the deep

(1) At the end of a clause (*i.e.* in pause) this is written עָבְרוּ (pronounced ā-vā-rū).

READING EXERCISE.

וַתִּשְׁלִיכֵנִי מִצְוּלָה בְּלִבְבַּי וַיִּמָּוֶה וַיִּנְהָר וַיִּסְבְּבֵנִי כָּל־מִשְׁבְּרֵיהָ
וַגְּלִיָּה עָלַי עָבְרוּ: וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיהָ
אֵךְ אוֹסִיף לְהִבִּישׁ אֶל־הַיָּבֵל קִדְשָׁהּ: אֶפְפוּנֵי מַיִם
עַד־נַפְשִׁי תְהוֹם וַיִּסְבְּבֵנִי סוּף חֲבוּשׁ לְרֵאשִׁי:

(Jonah ii. 4-6.)

Literal translation.—And Thou hast cast me (into) the deep, in the heart of the seas, and (the) flowing surrounds me; all Thy breakers and Thy waves upon me have passed over. And *I* have said, I have been expelled from before Thine eyes; surely I shall add to look upon¹ Thy holy temple.² Water surrounded me unto soul,³ the deep surrounded me; seaweed (was) bound to my head.

(1) This is the Hebrew way of saying, "I shall again look upon."

(2) Literally, "the temple of Thy holiness." See page 29.

(3) Or "unto the life," that is, until life was nearly extinct.

EXERCISE XVI.

Translate into Hebrew :

- (1) Jonah called from the belly of the fish.
- (2) The man fled to Tarshish from the presence of Jehovah.¹
- (3) I called from his throne.
- (4) He went down into the belly of Hades.
- (5) He came from the east unto Nineveh.
- (6) They turned from their evil way.

(1) See Voc. VII.

LESSON XV.

The Comparative Degree.—We note here the use of מן in expressing the Comparative Degree.

Take the phrase “better than life.”

This is expressed in Hebrew by טוב מחיים.

It is מ not מ, because ח cannot be doubled (page 47).

Note then that the Comparative is expressed by the simple Adjective, followed by מן or its equivalent.

Thus “For me death is better than life” is in Hebrew טוב מותי מחיי.

Literally, “Better my dying than my life,” the second word meaning “my dying,” the Infinitive of the Verb with the pronoun suffix.

VOCABULARY XII.

Hebrew Word.	Pronunciation.	Meaning.
בְּעַדַי	bă-ă-dhī	behind me
זָכַר	zā-chăr	he remembered
זָכַרְתִּי	zā-chăr-tī	I remembered ¹
יְשׁוּעָתָהּ	y ^e -shū-ā-thā	salvation
יָרַדְתִּי	yā-rădh-tī	I went down
לְעוֹלָם	l ^e -ō-lām	for ever
מוֹתִי	mō-thī	my dying
נָדַר	nā-dhăr	he vowed
נָדַרְתִּי	nā-dhăr-tī	I vowed
עָלָה	ā-lā	he went up
וַתַּעַל	wăt-tă-ăl	{ and thou hast ² { brought up
שַׁחַת	shă-chăth	a pit
תָּבוֹא	tā-vō	she will come ³

(1) “In pause,” זָכַרְתִּי (zā-chăr-tī), accent on second syllable.

(2) Literally, "And thou hast caused to go up."

(3) Or "it will come," the word "it" referring to a feminine noun.

READING EXERCISE.

לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרִיחֶיהָ בְּעָדֵי לְעוֹלָם
 וַתַּעַל מִשַּׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נַפְשִׁי
 אֶתִּיהוָה זָכַרְתִּי וַתַּבּוֹא אֵלַי תַּפְלְתִּי אֶל־הַיִּבֵּל קִדְשָׁה:
 מִשְׁמָרִים הַבְּלִי־שׁוֹא חֶסֶדָם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תוֹדָה
 אֲזַבְּחָה־לָּךְ אֲשֶׁר נִדְרְתִי אֲשַׁלְּמָה יְשׁוּעָתָה לִיהוָה:

(Jonah ii. 7-10.)

Literal translation.—To the roots of the mountains I have gone down; the earth (and) her bars (were) behind me for ever. And Thou hast brought from a pit my life Jehovah my God. In fainting upon me my soul¹ Jehovah I remembered, and came unto Thee my prayer, unto the temple of Thy holiness.² They who worship idols of vanity,² their covenant love they leave. And I, with the voice of praise let me sacrifice to Thee; what I have vowed, let me complete: salvation to Jehovah.³

(1) That is, "When my soul was fainting within me."

(2) That is, "Thy holy temple," "vain idols."

(3) Salvation is Jehovah's.

EXERCISE XVII.

Translate into Hebrew:

- (1) I cried, saying, Better for me to die than to live.
- (2) I have called in trouble.
- (3) My prayer cometh unto Jehovah.
- (4) And Jonah was better than the king of Nineveh.
- (5) He said, Thou (art) greater than my life.

Note.—(1) Say, “My dying is better than my life.”

(2) Say, “from trouble.”

(3) “Cometh my prayer.” The verb is, literally, “she comes.”

(4) Say, “and was Jonah,” and remember that the Construct form *has not the Definite Article*.

(5) Do not translate word in brackets.

LESSON XVI.

The Preposition.—The student should learn carefully the following words in which prepositions have a pronoun suffix :

- ל we have 'seen means "to" or "for."
 לי is "to me" or "for me."
 לך is "for thee," when "thee" refers to a masculine noun.
 לו is "for him" or "for it."
 לנו is "for us."
 להם is "for them."
 ב we have seen means "in."
 בו is "in him" or "in it," when "it" refers to a masculine noun.
 בה is "in her" or "in it," referring to a feminine noun.
 מן means "from."
 ממני is "from me" (mīm-mēn-nī).

These forms should be mastered by the student. He may compare the suffixes to singular nouns given in Lessons XI. and XII.

VOCABULARY XIII.

Hebrew Word.	Pronunciation.	Meaning.
הגיד	hīg-gīdh	he told
היתה	hā-y ^e -thā	she was (or) it was
וילך	wāy-yē-lēch	and he went
ויקא	wāy-yā-kē	and he vomited
ויעש	wāy-yā-ās	and he made
יש-יש	yēsh or yēsh-	there is
למחרת	lām-mā-ch ^o -rāth	next day

VOCABULARY XIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
לָקַח	lā-kāch	he took
קַח	kāch	take (Imperative)
מָה	mā	what?
סֹכֵה	sūk-kā	a booth, a tent
קִרְיָהּ	k ^e -rī-ā	a call
שָׁם	shām	there

READING EXERCISE.

וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּח אֶת־יוֹנָה אֶל־הַבֶּשֶׁת׃ וַיְהִי
 דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר׃ קוּם לֵךְ אֶל־נִינְוֵה
 הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיָּאָה אֲשֶׁר אָנֹכִי
 דֹּבֵר אֵלֶיךָ׃ וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוֵה בְּדַבַּר יְהוָה׃
 וַיִּנְוֵה הָיְתָה עִיר־גְּדוֹלָה לֵאלֹהִים מִחֵלֶדֶק שְׁלֹשָׁת יָמִים׃

(Jonah ii. 11-iii. 3.)

Literal translation.—And said Jehovah to the fish and he vomited out Jonah on to the dry land. And was the word of Jehovah unto Jonah the second time saying: Arise go unto Nineveh the great city and cry unto her the cry which I (am) speaking unto thee. And arose Jonah and he came unto Nineveh according to the word of Jehovah. And Nineveh was a great city to God, a journey of three days.

EXERCISE XVIII.

- (1) He saw a ship and went down in it.
- (2) There is in it. ("It" refers here to a feminine noun.)
- (3) And he said to him. (See Voc. VI.)
- (4) And he made for him there a booth.
- (5) What shall we do to thee?

(6) He told them. (Say, "to them.")

(7) Take my life from me.

Notes.—(1) Word for "ship" (Voc. III.) is feminine. Say, "in her." For "and he went down," see Voc. v.

(5) Write מֵהַיַּמִּים. Note dagesh. See page 62.

LESSON XVII.

The Preposition.—We have seen that some prepositions are attached to the beginning of the words they govern. Other prepositions are words by themselves, though often they are attached to the words they govern by means of “Maqqeph” or the hyphen. Thus “from” may be expressed by prefixing מִן to a word.

אֶל (Voc. II.), or with the hyphen אֶל־, means “unto” or “to.” Thus in the phrase, “And the word of the Lord came unto Jonah,” “unto Jonah” is אֶל־יוֹנָה.

עַל, or with hyphen עַל־ (Voc. IX.), means “on,” “upon,” “against,” or “concerning.”

עַד, or with hyphen עַד־, means “up to.”

עִם means “with” or “along with.”

עִמָּהֶם means “along with them” (pronounced ĩm-mā-hěm).

תַּחַת means “under.”

Note that אֶל “unto,” עַל and מֵעַל “upon,” תַּחַת “under,” have pronoun suffixes like those attached to *plural* nouns.

אֵלַי is “unto thee.”

אֵלָיו is “unto him” and מֵעָלָיו “from upon him” (ē-lau and mē-ā-lau).

אֵלֶיהָ is “unto her” and תַּחַתֶּיהָ “under her.”

מֵעָלֵינוּ is “from upon us.”

מֵעָלֵיכֶם is “from upon you” and עָלֵיכֶם “upon you.”

At this point the student should revise the forms in Lesson XVI., and take them along with the forms in this lesson.

VOCABULARY XIV.

Hebrew Word.	Pronunciation.	Meaning.
וַיֵּאֱמִינוּ	wăy-yă-ă-mī-nū	and they believed
אַרְבָּעִים	ăr-bā-īm	forty
הֵחֵל	hē-chēl	he began
וַיֵּחֵל	wăy-yā-chēl	and he began
יָשָׁב	yā-shăv	he sat
וַיֵּשֶׁב	wăy-yē-shěv	and he sat
מֵעַל	mē-ăl	from upon, against
נָחַם	nī-chăm	he repented
וַיִּנָּחֵם	wăy-yīn-nā-chēm	and he repented
נָפַל	nā-fāl	he fell
וַיִּפֹּל	wăy-yīp-pōl	and he fell
עוֹד	ōdh	still, yet
עִם	īm	along with
קִיקְיוֹן	kī-kā-yōn	a gourd

READING EXERCISE.

וַיֵּחֵל יוֹנָה לָבוֹא בְעִיר מְהֵלָּה יוֹם אֶחָד וַיִּקְרָא וַיֵּאֱמֹר
 עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת: וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה
 בְּאֱלֹהִים וַיִּקְרְאוּ צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדוֹלָם וְעַד-קִטְמָנָם:
 וַיִּגַע הַדָּבָר אֶל-מֶלֶךְ נִינְוָה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶת-אֲדָרְתוֹ
 מֵעַלְיוֹ וַיֵּשֶׁב עַל-הָאֶפֶר:

(Jonah iii. 4-6.)

Literal translation.—And began Jonah to come in the city a journey of one day, and he called and he said yet forty days and Nineveh (is) overturned. And believed the men of Nineveh in God, and called a fast and they put on sackcloth from their great and unto their small.¹ And reached the word unto the king of Nineveh, and he arose from his throne and removed his mantle from upon him and he covered (himself with) sackcloth and sat upon the ashes.

Notes.—(1) That is, “From the greatest to the least of them.”

(2) The words in brackets are added to give meaning in English.

EXERCISE XIX.

Translate into Hebrew :

- (1) And the word of the Lord came unto Jonah.
- (2) I called unto Jehovah.
- (3) Go unto Nineveh.
- (4) And they said every man unto his neighbour.
- (5) And God said unto Jonah.
- (6) The lot fell upon Jonah.
- (7) He saw a shadow over his head. (Say, “upon.”)
- (8) Thou hast had pity on the gourd: I shall have pity on Nineveh.

Note (1) See Voc. v.

(4) Say, “a man unto his neighbour.” See page 40.

(8) See Vocs. II. and VII.

VOCABULARY XV.

Hebrew Word.	Pronunciation.	Meaning.
אַל-יִטְעֲמוּ	ăl-yīt-ă-mū	let them not taste
אַל-יִרְעוּ	ăl-yīr-ū	let them not feed (eat)
אַל-יִשְׁתּוּ	ăl-yīsh-tū	let them not drink
זָעַק	zā-ăk	he cried out
וַיִּזְעַק	wăy-yăz-ĕk	and he proclaimed
כִּ	k ^e	according to
כָּסָה	kīs-sā	he covered
וַיִּכֶס	wă-y ^e -chăs	and he covered
לָבַשׁ	lā-văsh	he put on (clothes)
וַיִּלְבְּשׁוּ	wăy-yīl-b ^e -shū	and they put on
מְאוּמָה	m ^e -ū-mā	anything
נָגַע	nā-chă	he touched
וַיִּגַע	wăy-yīg-gă	he reached unto
		and he touched
		and it reached unto
נִהְפְּכָה	nĕ-pĕ-chĕth	overturned
וַיַּעֲבֵר	wăy-yă-ă-vĕr	and he removed
שָׂקִים	săk-kīm	sackcloth

Note that וַיִּזְעַק means, literally, "and he caused to cry out," and וַיַּעֲבֵר "and he caused to pass by." See Voc. XI.

נִהְפַּכְתָּ is the Passive Participle. In pause it is written נִהְפַּכְתָּ.

READING EXERCISE.

וַיִּזְעַק וַיֹּאמֶר בְּנִינְיָה מִטַּעַם הַמֶּלֶךְ וּגְדָלְיוֹ לֵאמֹר
הָאָדָם וְהַבְּהֵמָה הַבְּקָר וְהַצֹּאן אֶל־יִטְעֲמוּ מֵאוֹמָה אֶל־
יָרְעוּ וַיִּמָּוֶם אֶל־יִשְׁתּוּ:

(Jonah iii. 7.)

Literal translation.—And he proclaimed and he said in Nineveh, From the decree of the king and his nobles saying: The man and the beast, the cattle and the sheep, let them not taste anything, let them not feed, and water let them not drink.

EXERCISE XX.

Translate into Hebrew:

- (1) Go unto Nineveh, the great city. Cry against it.
- (2) And the captain came near unto him.
- (3) And they said unto him.
- (4) The sea has ceased raging against you.
- (5) The sea has ceased raging against us.
- (6) All thy breakers, all thy waves passed over me.
- (7) Her bars were behind me for ever. (See page 41.)
- (8) Cry unto him.
- (9) And he removed his mantle from him. (Say, "from upon him.")

Notes.—(2) Say, "the leader of the sailor." See "shipmaster," page 28.

(4) For "against," see Voc. XIV. For "has ceased," say, "was silent," Voc. XVI.

(6) For "over me," say, "upon me."

LESSON XVIII.

Demonstrative, Relative and Interrogative Pronouns.

זֶה means "this" when it refers to a masculine singular noun.

זֹאת means "this" when it refers to a feminine singular noun.

These words have the Definite Article when they are used as adjectives. Thus:

"This is the great tempest" is in Hebrew זֶה הַסַּעַר הַגָּדוֹל.
"This great tempest" is הַסַּעַר הַגָּדוֹל הַזֶּה.

With a feminine singular noun the feminine form of the adjective and pronoun is used. Thus:

"This great city" is הָעִיר הַגְּדוֹלָה הַזֹּאת.

Note that with the Article ׀ is doubled.

Attention is called to the order of the words here.

(1) Noun, (2) Adjective, (3) Demonstrative.

As another example we take these phrases:

"This is the good word" is זֶה הַדְּבָר הַטוֹב.

"This good word" is הַדְּבָר הַטוֹב הַזֶּה.

The Relative Pronoun אֲשֶׁר means "who" or "which." A peculiarity of construction with אֲשֶׁר should be carefully noted here. We say in English, "Shall I have pity on Nineveh in which there are more than twelve times ten thousand men?" The Hebrew for "in which there are" is אֲשֶׁר יִשְׁבָּהּ. We note that the Relative in this phrase is without the preposition, and that the preposition with pronoun-suffix comes after the Verb, or verbal form. If "which" had referred to a masculine singular noun, we

should have had בו, but it refers to "Nineveh," a feminine noun; hence the feminine suffix.

We take another example of this construction: "The gourd on which he has not toiled."

The Hebrew for "he has toiled" is עָמַל.

The Hebrew for the phrase given above is הַקִּיּוֹן אֲשֶׁר לֹא עָמַל בוֹ: literally, "the gourd which he has not toiled on it."

מִי is the Interrogative Pronoun for "Who?" Thus the Hebrew for "Who knows?" is מִי־יֹדֵעַ (mī-yō-dhē-ā), literally, "Who (is) knowing," the Verb being the Participle.

מַה is the Interrogative Pronoun for "What?"

Note that the hyphen (maqeph) is usually attached to מה.

Note also that *it is pointed exactly like the Definite Article.*

Usually, therefore, it has pathach with the following letter doubled. Thus "What do you mean?" is מַה־לָּךְ, literally, "What to thee?"

"What will happen to the city?" is מַה־יְהִיָּה בְּעִיר, literally, "What will be on the city," יְהִיָּה meaning, "it will be" or "he will be."

Note the doubling of ל in לָּךְ and of י in יְהִיָּה.

We take one other example: "What (is) thy land?" The Hebrew is מַה אֶרְצֶךָ. We have no hyphen here. Note that mem has Kametz. See page 18.

VOCABULARY XVI.

Hebrew Word.	Pronunciation.	Meaning.
בְּהֵמָה	b ^e -hē-mā	beast
בְּקָר	bā-kār	cattle
הִקְלִיל	hē-kēl	he lightened
לְהַקְלִיל	l ^e -hā-kēl	to lighten
יְהִיָּה	yī-yě	{ he will be { it will be
וַיְתַבְּסוּ	w ^e -yīth-kās-sū	{ and let them clothe { themselves
וַיִּקְרְאוּ	w ^e -yīk-r ^e -ū	and let them call

VOCABULARY XVI.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יִשְׁבוּ	yā-shŭ-vū	they will turn
וַיִּשְׁבוּ	w ^e -yā-shŭ-vū	and let them turn
כֵּלִים	kē-līm	wares
עָמַל	ā-māl	he toiled
עָמַלְתָּ	ā-māl-tā	thou hast toiled
שָׁתַק	shā-thāk	he was silent

Compare וַיִּקְרְאוּ and וַיִּקְרָאוּ in Voc. IX.

Note the difference in meaning: "And let them call,"
"And they called."

READING EXERCISE.

וַיִּתְנַסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל-אֱלֹהִים
בְּחֹזֶקָה וַיִּשְׁבוּ אִישׁ מִדֶּרְכּוֹ הָרָעָה וּמִן-הַחֶמֶס אֲשֶׁר
בְּכַפֵּיהֶם :

(Jonah iii. 8.)

Literal translation.—And let them clothe themselves (in) sackcloth, the man and the beast,¹ and let them call unto God with power, and let them turn, a man² from his evil way, and from the violence which (is) in their hands.

(1) Note "Both man and beast."

(2) "Let every man turn."

EXERCISE XXI.

Translate into Hebrew :

(1) By the life of this man.

(2) This great evil (is) upon us.

(3) This (is) my word.

(4) The wares which (were) in the ship.

(5) I (am) fearing the God of heaven who made the

sea.

(6) Call unto her the call which I (am) speaking unto thee.

(7) The gourd on which thou hast not toiled.

(8) What (is) thy business? What (is) thy land?

(9) What (is) this thou hast done?

(10) What shall we do to thee?

Notes.—(2) For “upon us,” say, “to us.” Do not translate words in brackets.

(5) Note that the Construct form of אֱלֹהִים is אֱלֹהֵי.

(6) Use sign of accusative before the word for “call” (the noun). Page 21.

(7) Put word for “not” before the verb.

LESSON XIX.

The Conjunction.—"And" is usually expressed in Hebrew by ו prefixed to a word. It is never a word by itself. Thus in the phrase, "And the ship was like to be broken," the first three English words are expressed in Hebrew by the one word וְהַאֲנִיָּה, ו being "and," and הַ the Article "the," and אֲנִיָּה the word for "ship."

Always write "and" as ו prefixed to a word unless you know a good reason for not doing so. Here are some cases when we depart from the ordinary form:

(1) Before Beth, Mem, Daleth "and" is written ו, pronounced ū.

"Water" in Hebrew is מַיִם. "And water" is וּמַיִם, not וַמַיִם.

(2) Before a word pointed with Sh^eva, we have ו. Thus וְקָרָא is "Cry." "And cry" is וַיִּקְרָא (ū-k^e-rā).

(3) Before the indistinct vowel וּ it is pointed ו, before וּ it is ו, and before וּ it is ו.

(4) Note the form וַיְהִי הוָה "And Jehovah."

Another common Conjunction is כִּי (pronounced like our word "key"). It means "for" or "when" or "that." We take this example from Jonah i. 10. See page 34.

מֵהֲרֹאֵת עֵשִׂיתָ כִּי יָדְעוּ הָאֲנָשִׁים כִּי מִלְּפָנַי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם

Here we have this conjunction three times. The first means "for," the second "that," and the third "for."

VOCABULARY XVII.

Hebrew Word.	Pronunciation.	Meaning.
אָבַד	ā-vādh	he perished
נִאֲבַד	nō-vādh	we shall perish
אֲוַלַי	ū-lai	perhaps

VOCABULARY XVII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
אל	ēl	God
בְּאִשֶּׁר ל	bă- ^ā -shēr l ^e	on account of
כְּאִשֶּׁר	kă- ^ā -shēr	as
עַד־אִשֶּׁר	ădh- ^ā -shēr	until
הִטִּיל	hē-til	he cast
יָשׁוּב	yā-shūv	he will turn
וַיִּרְא	wăy-yār	and he saw
לַעֲשׂוֹת	lă- ^ā -sōth	to do
לְפָנַי	l ^e -fā-nai	before me
עַל־כֵּן	ăl-kēn	therefore
עָלְתָה	ā-l ^e -thā	she went up
עַתָּה	ăt-tā	now
רַחוּם	ră-chūm	merciful

In pause נאבד is נאבד and לפני is לפני. Note the difference between words for “now” and “thou.” See page 33.

READING EXERCISE.

מִיִּדְעַע יָשׁוּב וַיִּנְחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא
 נֶאֱבַד: וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדֶּרֶכָם
 הֲרַעָה וַיִּנְחַם הָאֱלֹהִים עַל־הֲרַעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת
 לָהֶם וְלֹא עָשָׂה:

(Jonah iii. 9, 10.)

Literal translation.—Who (is) knowing (but that) will turn and will repent God, and will turn from the heat of His anger and we shall not perish? And saw God their deeds that they turned from their evil way and repented God of the evil which He said to do to them and He did (it) not.

EXERCISE XXII.

Translate into Hebrew :

- (1) Go and we shall not perish.
- (2) Jehovah made the sea and the dry land.
- (3) And Nineveh was a great city.
- (4) Man and beast, cattle and sheep.
- (5) Go unto Nineveh the great city and call unto her.
- (6) The king and his nobles.
- (7) And now, Jehovah, take I pray Thee, my life from me.
- (8) And Jehovah cast a great wind on the sea.
- (9) Call against her, for their evil has gone up before me.
- (10) And God saw their deeds that they turned from their evil way.
- (11) I knew Thou (art) a God gracious and merciful.
- (12) He went into thy holy temple.
- (13) Perhaps she will come into my holy temple.
- (14) On account of whom (is) this evil to us?
- (15) As Thou hast desired, Thou hast done.

Notes.—(1) “And not we shall perish”; the word for “not” before the verb.

(2) Use תָּנָח as sign of Accusative. See page 21.

(3) Note that the word Nineveh is feminine. For “was” see p. 54. Here put “And Nineveh” before the verb.

(8) Use לְעָלַי for “on.” Put “And Jehovah” first. See page 65.

(14) The Hebrew for “on account of whom” is בְּאִשֶּׁר לְמִי . Put verb before the subject unless you are told not to do so.

LESSON XX.

The Verb.—Readers of English are familiar with changes in the form of a verb to express number and person and case. We say, “The man comes,” “The men come.” We say, “Thou didst,” “We do,” “He does,” “They did,” varying forms of the one verb “to do.”

In Hebrew, verbs are inflected, change their form, for various reasons. (1) To express Number and Person. We start with the form that is used to express our Past Tense.

יָרַד means “he went down” (Voc. v.).

This is the simple form of the verb, 3rd sing. masc.

We start with that form and we add the following suffixes for 3rd sing. fem. etc.:

Singular.	Plural.
3rd masc. —	יָ
3rd fem. הָ	וּ
2nd masc. תָּ	תֶּם
2nd fem. תְּ	תֶּן
1st תִּי	נֵנוּ

We give the various forms of יָרַד to express Person and Number.

יָרַד He went down.	יָרְדוּ They went down.
יָרְדָה She went down.	
יָרַדְתָּ Thou wentest down (masc.).	יָרַדְתֶּם You went down.
יָרַדְתְּ Thou wentest down (fem.).	יָרַדְתֶּן You went down.
יָרַדְתִּי I went down.	יָרַדְנוּ We went down.

Note the following points:

(1) In 3rd sing. fem. we have יָרְדָה. In third plural יָרְדוּ. The second vowel is Sh^{va} Vocal.

If \bar{i} be the second vowel in the verb it is unchanged.

(2) The first vowel in the 2nd plural is Sh^{va} Vocal.

(3) The third consonant, when it ends a syllable (not the word), must have Sh^eva. Thus יָרְדְּנִי.

(4) Verbs of the form הָיָה, עָשָׂה, קָצָא have two long vowels, the usual form of the verb being יָרַד. The long vowel is preferred before ה and א.

(5) Verbs of the form הָיָה (having He as the third letter) have הִיָּה in 3rd sing. fem.

VOCABULARY XVIII.

Hebrew Word.	Pronunciation.	Meaning.
אָרַךְ אַפַּיִם	ě-rěch äp-pä-yim	slow of anger ¹
ה	h ^a	(Interrogative)
הִתְפַּלֵּל	hith-päl-lël	he prayed
וַיִּתְפַּלֵּל	wäy-yith-päl-lël	and he prayed
חָרָה	chā-rā	(anger) burned ²
וַיַּחַר	wäy-yi-chär	and (anger) burned
חָשַׁב	chish-shēv	he thought
חָשְׁבָה	chish-sh ^e -vā	she thought
יָכַל	yā-chōl	he was able
יָכְלוּ	yā-chō-lū	they were able (1M)
וַיֵּרַע	wäy-yē-rā	and it was evil
קָדַם	kid-däm	he came before ³
קָדַמְתִּי	kid-däm-ti	I came before
רַב־חַסֵּד	räv-chě-sědh	of great mercy

Notes.—(1) Say, “slow to anger.” רַב־חַסֵּד “great of mercy”; both אָרַךְ and רַב are in the Construct Form. (Lesson IX.)

(2) Literally, “he burned,” the subject “anger” being understood.

(3) Often expressed best in English by “he prepared.”

READING EXERCISE.

וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה
וַיֹּאמֶר אָנָּה יְהוָה הֲלֹאֲנִי דְבָרִי עַד־הַיּוֹתָי עַל־אֲדָמְתִי
עַל־כֵּן קָדַמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֱלֹהֵינוּ וְרַחוּם אָרַךְ אַפַּיִם וְרַב־חַסֵּד וְנָחַם עַל־הָרָעָה:

(Jonah iv. 1, 2.)

Literal translation.—And it was evil unto Jonah, a great evil, and (anger) burned to him. And he prayed unto Jehovah and he said, Oh I pray Jehovah, (is) not this my word up to my being upon my land? Therefore I prepared to flee to Tarshish, for I knew that Thou (art) a God gracious and merciful, slow to anger and of great mercy, and He will repent of the evil.

EXERCISE XXIII.

Translate into Hebrew :

- (1) She thought to come unto Joppa.
- (2) They knew that I (was) speaking.
- (3) They were not able to flee to Tarshish. (Voc. III.)
- (4) What hast thou done to them?
- (5) I have remembered the gourd for which thou hast toiled.
- (6) I prepared to go unto Nineveh.
- (7) Thou hast heard my voice in Thy holy temple.
- (8) Thou hast pitied the man who went down to Tarshish.
- (9) I was expelled from before thine eyes.
- (10) I cried (for help) unto Jehovah my God (page 35).
- (11) I have vowed as thou hast desired.

Notes.—All verb forms required have been given in Vocabularies. Words in brackets not to be translated.

(7) Say, "in the temple of Thy holiness," and note that the Construct Form has not the Definite Article (page 28).

(8) Use the Hebrew word for "upon" after "Thou hast pitied."

LESSON XXI.

The Verb.—The *Past Form* spoken of in Lesson XX. is used in Hebrew to express our Past or Perfect. Thus עָשָׂה means “he made” or “he has made.”

The *Imperfect Form* is used to express our Present or Future. Here, as with the Past, we start with the 3rd singular masculine. This always begins with ם.

The verb שָׁתק means “he was silent.” This is the Past Form. The Imperfect Form is יִשְׁתַּק.

It will be noticed that we have in the Imperfect Form the consonants of the Past with ם prefixed.

The vowels are different. The first is ם and the second ם, Sh^eva under Shin marking the close of a syllable.

יִשְׁתַּק means “he is silent” or “he will be silent.” It may also mean, “Let him be silent.” We have to depend on the context to know what meaning the Imperfect has. If we have אַל-יִשְׁתַּק we know that this expresses a wish or a command, “Let him not be silent” or “May he not be silent.” In a wish or a command אַל is used to express “not.” Otherwise, לֹא is used.

יִתְעַשֵּׂת means “he will be gracious.”

שָׁב is “he turned,” Past Form. (Voc. x.)

יִשׁוּב is “he will turn,” Imperfect Form. (Voc. xvii.)

רָאָה is “he saw.”

יִרְאֶה is “he will see.”

הָיָה is “he was,” and יִהְיֶה “he will be,” or “it will be.”

These are examples of the 3rd singular masculine of the Imperfect Form. As with the Past Form so with the Imperfect, the 3rd singular masculine is inflected to express Number and Person.

יָבוֹא means “he will come.”

תָּבוֹא means "thou wilt come" or "thou comest."
(Voc. XII.)

Note that the 3rd singular feminine is always the same as 2nd singular masculine in the Imperfect Form. Hence תָּבוֹא may also mean "she will come."

We note that ת is the first letter.

The 1st singular of the Imperfect begins with א. It is formed from the 3rd singular masculine by changing the first letter י into א. The 1st plural of the Imperfect is formed by changing the first letter of the 3rd singular masculine into נ. (If we have י at the beginning of the 3rd singular masculine this becomes אָ in 1st singular; נָ in 1st plural.)

יֹסִיף means "he will add."

אֹסִיף means "I shall add."

יָחִים means "he will pity."

אָחִים means "I shall pity."

יֵאָבֵד means "he will perish."

נֵאָבֵד means "we shall perish"; in pause, נֹאבֵד.

יַעֲשֶׂה means "he will do."

נַעֲשֶׂה means "we shall do."

The 3rd plural of the Imperfect is formed from the 3rd singular masculine exactly as the 3rd plural Past is formed from the 3rd singular masculine.

Compare יִדַּע and יִדְעוּ Past, and
יִקְרָא and יִקְרְאוּ Imperfect (yīk-r^e-ū).

The rule may be stated thus: ו is added and the vowel preceding this is indistinct (Sh^eva in the case given above).

יִקְרְאוּ means "they will call" or "let them call"
(page 62).

יַעֲזֹב means "he will leave."

יַעֲזֹבוּ means "they will leave"; in pause, יֹעֲזֹבוּ.

יִתְכַּסּוּ means "they will cover themselves" or "let them cover themselves."

יִשְׁבוּ means "they will turn" or "let them turn."

Note that in the 3rd plural of the Imperfect the first letter is always י and the last ו.

VOCABULARY XIX.

Hebrew Word.	Pronunciation.	Meaning.
הֵטִיב	hē-tīv	he did well
הֵטֵב	hē-tēv	{to do well
יֹסִיף	yō-sīf	{really, honestly
אוֹסִיף	ō-sīf	he will add
יָצָא	yā-tsā	I shall add
וַיֵּצֵא	wāy-yē-tsē	he went out
מִקְדָּם (ל)	mīk-kě-dhēm (l°)	and he went out
עָזַב	ā-zāv	on the east side (of) ¹
יֵצְבוּ	yă-ā-zō-vū (in pause)	he left
יִרְאֶה	yīr-ě	they will leave
יִתְעַשֵּׂת	yīth-āsh-shēth	he will see
		he will be gracious

(1) Literally, "to" not "of."

READING EXERCISE.

וַעֲתָה יְהוָה קָחָנָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
 מִחַיִּי: וַיֹּאמֶר יְהוָה ¹הֲהֵיטֵב תָּרָה לָךְ: וַיֵּצֵא יוֹנָה
 מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם קֶבֶד וַיֵּשֶׁב
 תַּחְתֶּיהָ בַצֵּל עַד אֲשֶׁר יִרְאֶה מַה־יְהִיָּה בָעִיר:

(Jonah iv. 3-5.)

Literal translation.—And now Jehovah take I pray my life from me, for better (is) my dying than my life. And said Jehovah, Really¹ does (anger) burn to thee? And went out Jonah from the city and he sat on the east side of the city, and he made for him there a booth, and sat under it in the shade until he will see what will be in the city.

(1) Note: ה, mark of question.

EXERCISE XXIV.

Translate into Hebrew:

(1) And Jonah went out to Joppa, and he sat there three days and three nights.

- (2) Are you really angry?
 (3) He sat on the east side of Nineveh.
 (4) Jehovah will be gracious to us.
 (5) Thou wilt come unto Tarshish.
 (6) He will have pity on the men who know the city.
 (7) He said to us: We shall perish.
 (8) What shall we do in the city of Nineveh?
 (9) I shall come again unto Joppa.
 (10) Let them call unto Jehovah with the voice of praise.
 (11) Let them cover themselves (with) sackcloth before the king of Nineveh.
 (12) They will turn from the evil way.

Notes.—(2) Put the word for “really” first, with ׀ prefixed.

(8) For “what,” see page 62. For Construct Form, see page 29.

(9) Say, “I shall add to come.” See Vocabularies.

(12) Take word for “way” as feminine. See page 24.

LESSON XXII.

The Verb.—Waw Consecutive.—The student is now directed to a form of the Verb—called Waw Consecutive—which is used very often in Hebrew. We have already given several examples of this in the vocabularies. In Voc. III. we saw that וְיָתֵן, the Imperfect Form of נָתַן, means “he will give,” but that וַיָּתֵן means “and he gave,” not “and he will give.” Note that ו before the Imperfect in this form is pointed, like the Article, with *ä*, and the following consonant doubled.

So also נָחַם, the Past Form, means “he repented”; but when וַיִּנְחַם comes after the Imperfect Form, like וַיִּשׁוּב, it means “and he will repent,” not “and he repented.” Take verse 9 in the 3rd chapter of the Book of Jonah. The English translation is: “Who knows but that he will turn and will repent, and will turn from the heat of his anger?” See page 66. Now the Hebrew for “and he will repent” is וַיִּנְחַם, and for “and he will turn,” וַיִּשׁוּב. וַיִּנְחַם and וַיִּשׁוּב mean “he repented” and “he turned,” but coming after the simple Imperfect Form in the narrative (וַיִּשׁוּב “he will return”) with ו prefixed they have the meaning of the Imperfect.

We give some examples of Waw Consecutive.

וְהָיָה means “he was”; וַיְהִי means “and he was” or “and it came to pass,” וְהִי being shortened form of the Imperfect.

וַיִּמְצָא means “he found”; וַיִּמְצָא “he will find,” and וַיִּמְצָא “and he found.”

וַיִּנְחַם means “he will repent”; וַיִּנְחַם “and he repented.”

וַיִּכְסֶה „ “he covered”; וַיִּכְסֶה “and he covered.”

וַיִּמְנָה „ “he prepared”; וַיִּמְנָה “and he prepared.”

Note that there is no dagesh in ו in the words וַיִּכְסֶה and וַיִּמְנָה. Compare וַיְהִי “and he was.”

At this point we call attention again to the difference in meaning between וַיִּקְרְאוּ and וַיִּקְרָאוּ.

The one prefix to the Imperfect is the ordinary Conjunction, but the other is Waw Consecutive. The one word means "and let them call"; the other, "and they called." See page 63.

VOCABULARY XX.

Hebrew Word.	Pronunciation.	Meaning.
וַיִּדְרֹוּ	wǎy-yíd-d ^e -rū	and they vowed
וַיִּזְבְּחוּ	wǎy-yíz-b ^e -chū	{ and they sacrificed (Voc. VII.)
וַיִּזְעֻקוּ	wǎy-yíz- ^ā -kū	and they cried
וַיִּטְלוּ	wǎy-yā-tī-lū	and they cast (Voc. XVII.)
וַיִּפְּלוּ	wǎy-yǎp-př-lū	{ and they cast caused to fall (Voc. XIV.)
וַיִּחַפְּלֵל	wǎy-yīth-pǎl-lēl	and he prayed
מָנָה	mā-nā	he prepared
וַיִּמַּן	wǎ-y ^e -mǎn	and he prepared
מָצָא	mā-tsā	he found
וַיִּמְצָא	wǎy-yīm-tsā	and he found
נָדַם	nīr-dām	{ a sleeper (Passive Participle)
וַיִּרְדַּם	wǎy-yē-rā-dhǎm	and he slept
נָשָׂא	nā-sā	he took up
וַיִּשְׂאוּ	wǎy-yīs-ū	and they took up
עָמַד	ā-mǎdh	he stood
וַיַּעֲמֵד	wǎy-yǎ- ^ā -mōdh	and he stood

READING EXERCISE.

וַיִּמַּן יְהוָה אֱלֹהִים קִיקוּן וַיַּעַל מֵעַל לְיוֹנָה לְהִיּוֹת
 צֵל עַל-רֹאשׁוֹ לְהַצִּילוֹ מִרְעָתוֹ וַיִּשְׂמַח יוֹנָה עַל-הַקִּיקוּן
 שְׂמֵחָה גְדוֹלָה:

(Jonah iv. 6.)

Literal translation.—And prepared Jehovah God a gourd and it went up above Jonah to be a shade upon his head to deliver him from his evil and rejoiced Jonah upon the gourd (with) a great joy.

EXERCISE XXV.

Translate into Hebrew :

(1) The king of Nineveh went down to Joppa and he found a ship there.

(2) He came near, and the sailors feared, and they cried each to his God, and they cast out the wares which (were) in the ship into the sea.

(3) He came to Tarshish, and he lay down and slept.

(4) He went down, and they cast lots, and the lot fell upon Jonah.

(5) Jonah sat there, and he rejoiced in the gourd (with) great joy.

Notes.—(1) and (2). See Vocs. v. and xx.

(2) and (5). Do not translate words in brackets.

(5) Say, "upon the gourd."

(2) Say, "a man unto his God."

LESSON XXIII.

The Verb.—Imperative and Participle.—We have seen that sometimes the Imperfect Form is used to express a wish, and that it is sometimes difficult to know whether the Imperfect Form expresses a wish or represents our Future or Present. In the first verse of the well-known 67th Psalm, “God be merciful unto us, and bless us,” the verbs are in the Imperfect Form, and may also mean, “God is merciful to us and is blessing us.” The context must be appealed to for the meaning of the Verb Form. When we find אַל, and not לֹא, to express “not,” then it is clear that a wish is expressed. See page 71. Thus יִטְעֻמוּ, יִרְעוּ, יִשְׁתּוּ (Jonah iii. 7), the Imperfect Forms of verbs, are to be taken as expressing a wish, as אַל (not לֹא) is used before them. The meaning is, “Let them not taste,” and not, “They will not taste”; “Let them not feed,” and “Let them not drink.”

Sometimes the Imperfect Form is used even in the 2nd person. Thus תִּתֶּן is the 2nd singular Imperfect of the verb נָתַן, and means usually, “Thou wilt give” or “Thou givest”; but אַל-תִּתֶּן is plainly a wish or prayer, as אַל is used for the word “not.” (Jonah i. 14.)

But, as a rule, a special form of the verb expresses a command in Hebrew. This is called “The Imperative.” Thus:

לָקַח	means	“he took”;	קַח	is	“take” (thou).
קָרָא	„	“he cried”;	קַרְא	„	“cry” (thou).
הִלָּךְ	„	“he went”;	הֵלֵךְ	„	“go” (thou), לֵבֵנוּ go (ye).
קָם	„	“he arose”;	קוּם	„	“arise.”

When הֵי is added to the 1st person of the Imperfect Form, it is to be taken usually as expressing a wish. Thus:

נפיל	means	"we shall cast";	נפיל	"let us cast."
נרע	"	"we shall know";	נרע	"let us know."
אזבח	"	"I shall sacrifice";	אזבח	"let me sacrifice."
אשלם	"	"I shall complete";	אשלם	"let me complete."
			In pause אשלמה.	
נאבר	"	"we shall perish";	נאבר	"let us perish."

The Participle.—הלה is the Past Form of the verb, and means "he went"; הלה is the Active Participle, and means "going." Note that the consonants in the Participle are the same as the consonants in the Past Form. The Waw in the Participle is used as a vowel-sign here; the word may be written הלה, without the Waw. The first vowel-sound in this form of the Active Participle is \bar{o} and the second vowel-sound is \bar{e} . Compare the following forms:

הלה	"he went";	הלה	"going."
ברח	"he fled";	ברח	"fleeing."
סער	"he was tossed";	סער	"being tossed."
ידע	"he knew";	ידע	"knowing."
			Note also דיבר "speaking."

Note Pathach Furtive in ברח and ידע, and see page 16.

The usual form of the Simple Past is הלה. We see that the first vowel-sound is \bar{a} , and the second is \check{a} . Some verbs have the Past Form ירא with the second vowel-sound \bar{e} . In these verbs the Participle is the same as the Past. Thus ירא means either "he feared" or "fearing."

We note some other forms of the Participle in Hebrew. Verbs of the form בא have the Participle the same as the Past Form. Thus בא means either "he came" or "coming." The feminine form of this Participle is באה. See page 23.

נרדם means "he slept." The simple form of this verb is רדם, but this is not used. Usually when נ is prefixed to the Simple Past, the verb has a passive meaning in English. The student has to keep in mind that when the Past Form is נרדם the Participle is נרדם.

We have seen that the Participle feminine has sometimes the form באה, being added to the masculine. Sometimes the Participle feminine has the ending ת (ěth).

הִפֵּךְ is the Past (simple) of the verb, and means "he turned" or "he overturned." We express the Passive of this by prefixing נ; thus נִהְפַּךְ "he was overturned," pronounced nĕ-păch.

The form expressing the Passive Participle is נִהְפָּךְ. A feminine form of this is נִהְפַּכְתָּ, in pause נִהְפַּכְתְּ.

We have seen that the usual form of the Simple Past is הִלֵּךְ. Thus שָׁמַר means "he watched." But sometimes the Past has the form מִשָּׁמַר, מ being doubled. This gives the verb the meaning, "he watched much," or "he worshipped." The Participle of a Past Form like שָׁמַר is מְשַׁמֵּר, the plural being מְשַׁמְרִים. See page 23.

VOCABULARY XXI.

Hebrew Word.	Pronunciation.	Meaning.
אֲזַבְחָה	ĕz-b ^e -chā	let me sacrifice
אַל-תִּתֵּן	ăl-tīt-tĕn	do not give
הוֹלֵךְ	hō-lĕch	going
הִפֵּךְ	hā-făch	{ he turned he overturned
וַיִּבֶשׁ, וַיִּיבֶשׁ (pause)	{ wăy-yī-văsh wăy-yī-văsh (pause)	{ and it withered (dried up)
וַתִּךְ	wăt-tăch	and it smote
חֲרִישִׁית	ch ^ă -rī-shīth	silent, hot
מְשַׁמְרִים	m ^e -shă-m-m ^e -rīm	worshippers
נִאֲבְדָה	nō-v ^e -dhā	let us perish
נִדְעָה	nĕ-dh ^e -ā	let us know
נִפְּלָה	năp-pī-lā	let us cast
סָעַר	sā-ăr	he was tossed
סָעֵר	sō-ēr	being tossed
שָׁלַם	shĭl-lēm	he completed
אֲשַׁלְּמָה, אֲשַׁלְּמָה (in pause)	{ ă-shăl-l ^e -mā ă-shăl-lĕ-mā (in pause)	{ let me complete
שָׁחַר	shă-chăr	dawn, morning
תוֹלַעַת	tō-lă-ăth	a worm

For pronunciation of "wăy," see page 22.

READING EXERCISE.

וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בְּעֹלֹת הַשָּׁחַר לַמָּחֳרָת וַתֵּד
 אֶת־הַקִּיקִיּוֹן וַיִּבֶשׁ: וַיְהִי כְּזֶרַח הַשָּׁמֶשׁ וַיִּמַן אֱלֹהִים
 רוּחַ קָדִים חַרִּישִׁית וַתֵּד הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף
 וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

(Jonah iv. 7, 8.)

Literal translation.—And prepared God a worm in the going up of the dawn next day, and it smote the gourd and it (the gourd) dried up. And it was as soon as the rising of the sun and prepared God a hot east wind and smote the sun upon the head of Jonah and he was faint and he asked his life to die and he said better my dying than my life.

EXERCISE XXVI.

- (1) Take my land from me.
 - (2) Do not give his mantle into his right hand.
 - (3) Go to Nineveh and let us not perish.
 - (4) Let me complete the sacrifice which I vowed.
- (Voc. IV.)
- (5) Come and let us cast lots.
 - (6) God prepared a hot east wind.
 - (7) O sleeper, rise and go unto Nineveh.
 - (8) He said: "The city (fem.) [is] overturned."
 - (9) He saw a ship (fem.) coming into Joppa.

Note.—(8) Do not translate "is." Use fem. part. for "overturned."

LESSON XXIV.

The Verb.—Infinitive.—The student is directed to Lesson IX., where he will read about the Construct Form of the Noun. דָּבַר is the Construct Form of the Noun דְּבַר. Just as we have the two forms of the Noun, the Noun Absolute and the Noun Construct, so there are two forms of the Infinitive, the Infinitive Absolute and the Infinitive Construct.

We speak here only of the more common form, the Infinitive Construct. The table given below indicates the manner in which the Infinitive Construct is formed from the Past Form of the Verb.

אָמַר he said	אָמַר to say
בָּא he came	בּוֹא to come
בָּלַע he swallowed	בִּלְעַ to swallow
בָּרַח he fled	בִּרְחַ to flee
הָיָה he was	הִיּוֹת to be
זָרַח it rose	זָרַח to rise
מָת he died	מָוַת to die
עָלָה he went up	עָלוֹת to go up
עָשָׂה he did	עֲשׂוֹת to do
הִבִּיט he beheld	הִבִּיט to behold
הִצִּיל he delivered	הִצִּיל to deliver
הִקַּל he lightened	הִקַּל to lighten
הֵשִׁיב he brought back	הֵשִׁיב to bring back
הִתְעַטַּף he fainted	הִתְעַטַּף to faint
נִשְׁבַּר he is broken	הִשְׁבַּר to be broken

Frequently the preposition לְ is prefixed to the Infinitive Construct. (Compare the Infinitive in English with "to" prefixed.) Hence we have לַעֲשׂוֹת to do, לְהִבִּיט to behold, לְאָמַר to say, לְבּוֹא to come, לְבִלְעַ to swallow, לְבִרְחַ to flee, לְהִיּוֹת to be, לְמָוַת to die, לְהִקַּל to lighten, לְהִצִּיל to deliver, לְהֵשִׁיב to bring back, לְהִשְׁבַּר to be broken.

When two sh^evas come together, the first becomes chireq
 ... Hence לְבַלַּע.

Note the forms לֵאמֹר to say; לָבוֹא to come; לָמוּת to die.

Sometimes the Infinitive Form is best translated by our Participle. Thus לֵאמֹר "saying," literally, "to say." So the phrase בְּהִתְעַטֵּף עָלַי נַפְשִׁי means, literally, "In the fainting upon me of my soul," or in ordinary English, "When my soul fainted upon me."

בַּעֲלוֹת הַשָּׁחַר means, literally, "In the going up of the dawn, or "As dawn went up."

כַּזְרוּחַ הַשָּׁמֶשׁ means, literally, "As soon as the rising of the sun," or "When the sun rose."

The following examples illustrate the use of the Infinitive in Hebrew:

He went down to go with them	יָרַד לָבוֹא עִמָּהֶם
He prepared a fish to swallow Jonah	מָנָה דָג לְבַלַּע יוֹנָה
He rose to flee to Tarshish	קָם לְבָרוּחַ תַּרְשִׁישָׁה

We have one example of the Infinitive Absolute in the Book of Jonah. We saw in Voc. XIX. that הֵיטִיב means "he did well," while the Infinitive Form הֵיטֵב means "honestly."

הֵיטֵב is the Infinitive Absolute, and is used as an adverb here. The Infinitive Construct Form is הֵיטִיב.

VOCABULARY XXII.

Hebrew Word.	Pronunciation.	Meaning.
לְהִיוֹת	lī-yōth	to be
זָרַח	zā-rāch	it rose
זָרַח	z ^e -rō-āch	to rise
מָוֵת	mā-wēth	death
מָוֵת	mēth	he died
לָמוּת	lā-mūth	to die
הִבִּיט	hīb-bīt	he beheld
לְהִבִּיט	l ^e -hāb-bīt	to behold
הִצִּיל	hīts-tsīl	he delivered
לְהִצִּיל	l ^e -hāts-tsīl	to deliver
עָלוֹת	ā-lōth	to go up
הִתְעַטֵּף	hīth-āt-tēf	to faint
		(he fainted)

VOCABULARY XXII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
שָׁבַר	shā-vār	he broke
נִשְׁבַּר	nīsh-bār	he is broken
לְהַשִּׁיב	l ^e -hīsh-shā-vēr	to be broken
הֵשִׁיב	hē-shīv	he brought back
לְהַשִּׁיב	l ^e -hā-shīv	to bring back

READING EXERCISE.

וַיֹּאמֶר אֱלֹהִים אֶל-יֹנָה הֲחַיֵּיטָב תָּרַחֵלְךָ עַל-הַקִּיקִיּוֹן
וַיֹּאמֶר הַיֵּטֵב תָּרַחֵלִי עַד-מָוֹת: וַיֹּאמֶר יְהוָה אֵתָּה
חֲסַף עַל-הַקִּיקִיּוֹן אֲשֶׁר לֹא-עֲמַלְתָּ בּוֹ וְלֹא גִבַּלְתּוֹ
שֶׁבֶן-לַיְלָה הָיָה וּבֶן-לַיְלָה אָבָד:

(Jonah iv. 9, 10.)

Literal translation.—And said God unto Jonah, Really has (anger) burned to thee concerning the gourd? And he said, Really (anger) has burned to me unto death. And said Jehovah, *Thou* hast had pity on the gourd which thou hast not toiled on it and thou hast not brought it up, which the son of a night was and the son of a night perished.

(1) "For which thou hast not toiled." See page 62.

(2) "Which was the thing of a night and perished the thing of a night," that is, "Which came in a night and perished in a night."

EXERCISE XXVII.

- (1) When the sun rose, Jehovah prepared a worm.
- (2) Jonah went down to Tarshish to go into a ship.
- (3) The word of the Lord came¹ unto him saying, "Go to Joppa."
- (4) He cast out Jonah to lighten the ship.

(5) And the man said, "Go to bring back Jonah to² the dry land."

(6) On the coming up of the dawn he went down to look to² the temple.

(7) He made a gourd to deliver the man from his affliction.³

(1) Say, "The word of the Lord was."

(2) Say, "unto."

(3) Say, "his evil." See page 40.

LESSON XXV.

The Verb.—Verbal Suffixes.—We have already considered the pronoun suffixes added to Nouns and Prepositions. (See Lessons XI., XII., XVI.) We now turn to the pronoun suffixes added to the Verb.

We begin with the Past Form of the Verb. The 3rd plural of the Past Form **הִפְּסוּ** is **הִפְּסוּם** (page 68). This word **הִפְּסוּם** is used in Hebrew poetry and means “they surrounded.” In the phrase “they surrounded me,” the word “me” is expressed in Hebrew by adding **נִי** to the word **הִפְּסוּם**. This gives us **הִפְּסוּמִי**. Note the change in the vowel-sounds. The first syllable becomes indistinct, the second long; thus **ā-fā-fū-nī**, from **ā-f-fū**.

Note, then, that this is the way in which the 1st singular pronoun suffix is attached to the 3rd plural of the Past Form like **הִפְּסוּ**.

“Me” after the 2nd plural Imperative is expressed in the same way, by adding **נִי**.

נִשָּׂא (nā-sā) means “he lifted up.”

שִׂאוּ (s^e-ū) is “lift up,” the plural form of the Imperative.

שִׂאוּנִי (sā-ū-nī) is “lift me up.” (Note vowel under **ש**.)

So **הִטְּלוּ** is “cast.” (See Voc. XVII.)

הִטְּלוּנִי is “cast me.”

We return to the Past Form. **גָּדַל** is a Past Form, and means “he brought up,” in the sense of “making grow” or “rearing.” “Thou hast brought up” is **גָּדַלְתָּ** (page 68). In the phrase, “thou hast brought up him,” the word “him” is expressed by changing the ending **-tā** into **-tō** (**תָּ** to **תוּ**). Thus **גָּדַלְתוּ** is “thou hast brought him up,” or “thou hast brought it up,” when “it” refers to a masculine noun.

We turn now to the case of pronoun suffixes added to the Imperfect Form. **וַיַּעַן** means “and he answered.” This is the 3rd singular masculine of the Imperfect Form with **ו** consecutive prefixed. In the phrase, “And he answered

me," the word "me" is expressed by adding *-ēni* (אֲנִי) to וַיַּעֲנֵנִי. Thus we get וַיַּעֲנֵנִי אֲנִי. Note that the third syllable becomes indistinct (*wāy-yă-^ä-nē-nī*).

So also יִסְבֵּב (y^e-sō-vēv) is an Imperfect Form, and means "he surrounds" or "he will surround."

"He surrounds me" is יִסְבֵּבֵנִי (y^e-sō-v^e-vē-nī), the third syllable being indistinct, as in וַיַּעֲנֵנִי.

"Me" is expressed in the same way after the 2nd singular masculine of the Imperfect Form.

תִּשְׁלֵךְ means "he will cast," and תִּשְׁלַחְךָ "thou wilt cast," as the 2nd singular masculine is formed from the 3rd singular masculine of the Imperfect by changing the first letter י into ת.

וַתִּשְׁלַחְךָ means "and thou hast cast" (page 75). "And thou hast cast me" is וַתִּשְׁלַחְכֵנִי.

We have seen (Voc. xx.) that וַיִּטְלוּ means "and they cast." וַיִּטְלוּ is the 3rd plural of the Imperfect Form, the Past Form being הִטִּיל (Voc. xvii.). In the phrase, "and they cast him," the word "him" is expressed by adding הוּא to וַיִּטְלוּ. Thus וַיִּטְלוּהוּ or וַיִּטְלוּהוּ. Note that the vowel under the first י becomes indistinct.

In conclusion, note suffixes added to Infinitive Forms. הִיוֹתִי "my being," and מוֹתִי "my dying." See remarks on page 83 regarding translating Infinitive by the Participle in English.

VOCABULARY XXIII.

Hebrew Word.	Pronunciation.	Meaning.
אִסְבְּבוּ	ā-f ^e -fū	{ they surrounded (in poetry)
גִּדְדֵל	gīd-dēl	he brought up
גִּדְדַלְתָּ	gīd-dāl-tā	thou hast brought up
הִכָּה	hīk-kā	he smote
וַיַּחַד	wāy-yāch	and he smote
וַתִּחַד	wāt-tāch	{ and she smote, or { and thou didst smite
הִשְׁלַח	hīsh-līch	he cast
יִשְׁלַח	yāsh-līch	he will cast
וַתִּשְׁלַחְךָ	wāt-tāsh-līch	{ and thou didst cast { and she cast

VOCABULARY XXIII.—*continued.*

Hebrew Word.	Pronunciation.	Meaning.
יִסְבֵּב	y ^e -sō-vēv	he will surround
וַיַּעַל	wăy-yă-ăl	and he went up
עָנָה	ā-nā	he answered
וַיַּעַן	wăy-yă-ăn	and he answered
שְׂמָאל	s ^e -mōl	left hand
שָׂמַח	sā-măch	he rejoiced
וַיִּשְׂמַח	wăy-yis-măch	and he rejoiced
שָׁאַל	shā-ăl	he asked
וַיִּשְׁאַל	wăy-yish-ăl	and he asked

READING EXERCISE.

וַאֲנִי לֹא אָחוּס עַל-נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּה
 הָרְבִיבָה מִשְׁתֵּים-עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא יָדַע בֵּין-יְמִינֹו
 לְשְׂמָאלֹו וּבִהְמָה רְבָה :

(Jonah iv. 11.)

Literal translation.—And I, shall not I have pity on Nineveh, the great city which there are in it¹ more² than twelve times ten thousand men³ who do not know between their³ right and their left and much cattle.

(1) "In which there are." See page 61.

(2) Comparative degree. See page 51.

(3) Literally, "man," and "his right hand," "his left hand."

EXERCISE XXVIII.

(1) He said unto me, "Thou hast brought him up."

(2) Jonah said, "Cast me into the sea," and they cast him into it.

(3) The stream surrounds me. (Use נָהַר, Voc. XI.)

(4) I called unto God and He answered me.

(5) He went down to Joppa, and he cast me into the sea.

(6) I said this word while I was yet in Nineveh.

(For "while I was yet," use עַד־ with Infinitive, "my being," page 87.)

LESSON XXVI.

Certain *idiomatic phrases* should be specially noted.

- Chap. i. ver. 5, אִישׁ אֶל־אֱלֹהָיו "Each to his God." Literally, "A man unto his God." Compare אִישׁ אֶל־רֵעֵהוּ "Each to his neighbour" (p. 40), and אִישׁ מִדְּרָבּוֹ. (See i. 7, iii. 8.)
- Chap. i. ver. 8, וְאִי־מִזֶּה עִם אַתָּה "And of what people art thou?" Literally, "And whence a people thou?" אִי־מִזֶּה means "whence?"
- Chap. i. ver. 10, וַיִּירָאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה "And the men feared greatly." Literally, "And the men feared a great fear." Compare וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה (iv. 1) "And it was a great grief to Jonah." Literally, "And it was evil unto Jonah, a great evil." Compare also וַיִּשְׂמַח יוֹנָה שְׂמִיחָה גְדוֹלָה (iv. 6) "And Jonah rejoiced very much." Literally, "And Jonah rejoiced a great joy."
- Chap. i. ver. 11, כִּי הָיָה הַיָּם הוֹלֵךְ וְסוֹעֵר "For the sea was growing more and more stormy." Literally, "For the sea going and tossed."
- Chap. ii. ver. 5, אוֹסִיף לְהִבְיֵט "I shall again behold." Literally, "I shall add to behold." (Voc. XIX.)
- Chap. iii. ver. 5, מִגְּדוֹלָם וְעַד־קְטָנָם "From the greatest of them to the least." Literally, "From their great and unto their small."
- Chap. iv. ver. 9, תָּרַחֵלְךָ "Thou hast been angry." Literally, "(Anger) has burned to thee." See Voc. XVIII. Compare iv. 1, וַיַּחַר לוֹ. Literally, "And (anger) burned to him."
- Chap. iv. ver. 10, שֶׁבֶן־לַיְלָה הָיָה "Which came in a night." Literally, "Which the son of a night was."
- Chap. iv. ver. 11, הַרְבֵּה מִשְׁתֵּים־עָשָׂר רֶבֶוּ "More than twelve times ten thousand."

Chap. iv. ver. 11, בֵּין יְמִינוֹ לְשִׁמְאֹלוֹ “Between his right hand and his left.” Literally, “Between his right hand to his left hand.”

VOCABULARY XXIV.

Hebrew Word.	Pronunciation.	Meaning.
אֵי-מִזָּה	ē-mīz-zě	whence?
בֵּין	bēn	between
הִתְעַלֵּף	hīth-āl-lēf	he was faint
יִתְעַלֵּף	yīth-āl-lēf	he will be faint
וַיִּתְעַלֵּף	wāy-yīth-āl-lāf	and he was faint
(in pause) } יָבֵשׁ	yā-vēsh	he is dried up
וַיִּבֵשׁ	wāy-yī-vāsh	and he is dried up
(in pause) } וַיִּבֵשׁ	wāy-yī-vāsh	”
יֵשׁ or יֵשׁ	yēsh or yěsh	{ there is
		{ there are
רִבּוֹ	rīb-bō	ten thousand
רֵעַ	rē-ă	a neighbour
רֵעֵהוּ	rē-ē-hū	his neighbour

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